

An
A L A R M
to
J U D G E M E N T,

Or
An assay to rouse up all, of all sorts,
(before it be too late) to prepare to
meet the Bridegroom.

Matth. 25: 6.

Behold the Bridegroom cometh, Go ye out to meet him.

Heb. 9: 27.

It is appointed unto men to die, but after that to Judgement.

Eccles. 11: 9.

Rejoyce, oh young man in thy youth, and let thine heart cheer
thee in the days of thy youth, and walk in the ways of
thy heart, and in the sight of thine eyes. But know thou,
that for all these things **God shall bring thee**
to Judgement.

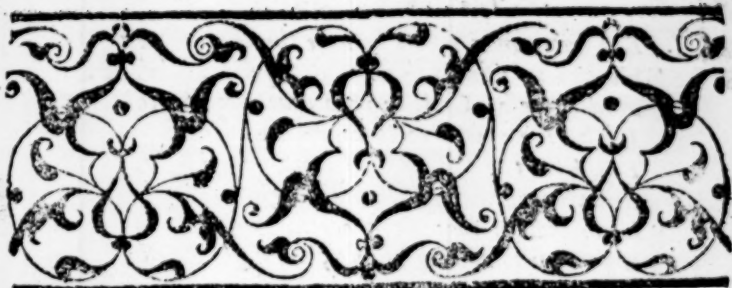
*To which is added a Parable, under the Title of the Minorities,
with a Preface thereunto.*



ANNO 1679.

46
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The PREFACE.



*What is the chiefest thing that doth or can
Make perfect happy, or must ruin man:
A man of reason sure will lay about,
With all his industry to find it out:
With watchful heed least he has been mista-*

False objects chose, and best of all forsaken: (ken,

When truth is found, doth use his greatest care

To draw the shortest line to th better share,

Least that which in it self is chiefest good

To him prove poyson, death, not life or food.

Heaven, earth, the Scriptures, blessings and the Rod

Do all consent, the only object's God.

By which we plainly see, they miss the cushion

That satisfaction take not in a dosen:

And divers pitch on each, and some on all,

And some on 10 times more, yet vex and gall

Their hearts; their wits they stretch on tender books;

They tumble o're their Authors and their books;

And when they've lost themselves, and all is done,

Are farther off than when they first begun.

Some, Profits, honours, pleasures, this or that,

Some, humane wisdom, and I know not what,

And Some, their lusts, their dogs, their wills and whores

More than the blessed Deities adores.

And what's the cause? the man is turned beast,

He lives by sence, but manly reason's ceast.

The PREFACE.

Rdm. 1: But how comes that? because the God he knew
28. He had no mind to know, but quite withdrew:
And therefore God, in righteous recompence,
Doth give men o're to reprobated sence.
But since the scripture all concludes in sin,
By natures pravity: We must begin
Upon another foot, by grace in Christ,
Who by his suff'ring is our chief high Priest:
Remit's the sentence of the broken Law,
Upon condition we to him will draw,
And chuse him for our Prophet and our King,
As well as Priest, rule, teach, in every thing
Deny our selves, take up our cross and follow
Him when he goes on mountain or in Hollow:
With all our hearts and souls love and obey
Him and his interest: From him do not stray;
But if we falter, will not take upon us
The yoke and burden, on condition shown us;
Or if we seem to do't in open sight,
But yet in heart but play the hypocrite;
Whether we take it well, or tho we grudge,
Of all our carriage he is proper Judge.
And for that purpose there's a day appointed,
For which he's furnish'd, fitted and annointed.
There's many Judgements pass: But this by Some
(By emphasis) is call'd the day of doom.
Pretend I dare not to define this day,
This Judge, or Judgement fully to display,
How Juries are impaneld, witness call'd,
How Some set free, and others are enthrall'd.
But this is greatest of my enterprise,
To stir my self and others up to rise
From all our formal sleepy drowsy yawning,
And, most of all, from all deceitful fawning.
To prove what characters are fixt at heart,
To have Christs image clearly stamp't in part,
To find our interest in him as our chief,
Accompts give up with joy, and not with grief.

THE PREFACE.

To warn the stubborn, call them to their guard,
The Bridegroom comes his Trumpet will be heard :
To be in earnest, cast of jigs and sport,
All these have don for ay in that resort :
To have a mind beforehand wholly fram'd,
To bear his Image, our corruptions tam'd :
To be in readiness when majster comes ;
And found so doing, when we hear his drums.
This is the chiefest part of my intent,
The greatest substance (to my knowledge) meant.
But it has grown upon me, I confess,
For I propounded (I thought) 10 times less ;
And in another form, not to rehearse
Or spin out time, to muse composing verse.
Some grounds, why here I thus have been surpris'd,
You'l find within, by what is there surmis'd.
Wherein I've gon too far, or shot too wide,
Where come too short, or where I've stept aside,
I am not conscious, for if I knew,
I durst not do't : and somewhat I withdrew
Wherein I doubted. as for all the rest
I have expos'd, my conscience is test ;
According to my light I've don my best.
Yet I'm afraid there is both hay and stubble
Must be consum'd ; a poor unstable bubble
I feel my self : yet I durst not withdraw ;
Although both here and there be found a flaw.
Perfection State, I own, I find not yet ;
And if I stay, til I assurance get
That all is right, I durst not once impart
What now and then is set upon my heart.
But where I find an error once detected,
Thereof convinc'd in what I have neglected,
Or gon beyond the line of Scripture sence,
I know I cannot make full recompence.
Yet to retract I think my self oblig'd,
Where by just evidence I am besieg'd.

The PREFACE.

*I leave it in his hand, who truly can
The truth from every error fully scan,
Can heal and pardon what is don amiss,
In all my whole concerns aswell as this:
This is my hope hee'l thoroughly purge his floor,
Leave nothing in his Kingdom, less or more
That shall be hurtful (though on fair pretence)
Till he remove all manner of offence.
For which I groan, for which I dayly pray,
Oh, to be ready for the judgement day!*



Some

Errata.

Page.	Line.								
23.	31	}	tramble	}	trample				
27.	2		find		fin'd				
49.	9		be it		be't				
54.	3		fence		sentence				
76.	12		lake		lack				
86.	15		after		alter				
98.	30		mondays		noondays				
107.	13		for		stony	read	thorny		
111.	19				path		pat		
113.	2				some		same		
113.	22	}	slavery	}	slavery				
116.	37		mirron		mirror				
130.	4		judge		judg'd				
130.	10		that sinned unto death		that sin unto death				
131.	3		is an immortal		to an immortal				
131.	15		(in Gods secrets) must be read in a parenthesis.						
134.	10		}		left	}	loft		
143.	24				layd		lay :		
152.	22				bates		bail		
154.	21				and were		Andiver		
156.	32	whithered i,n		with'red in					
158.	32	reviving		recieving					
159.	34	for		exception	read		reception		
162.	25			mark			Mark		
162.	26			ons of men			Sons of men		
172.	3			godly			goodly		
172.	25	}	He	}	He'l				
173.	21		may put away		may be put away				
175.	24		put out : Ah						
176.	16		fear him to		fear him too				
177.	35		after otherwhere, put in the margine; In the Minorities.						
178.	22		}		judge	}	Jude		
183.	25				jest		test		
184.	23				Serpents		Serps		
186.	5				for		he chose steward	read	he chose his steward
188.	12						he spake t'her		be-spake her
189.	31			But eye			But I		
191.	19			Serpents things			Serpents stings		

194. 28 Obey

Page.	Line.		
194.	28	obey	Obey'd
196.	19	mult	most
	2	cours	courts
300	19	fordict	fordid
	31	arhang-by's	are hang-by's
	32	what	who
306	34	i'th'affistance	th'affistance
	36	in mediate	immediate
309.	19	brins	prince
211	5	things	hinges
	13	host	last
212	2	trespafs	virtually
	27	for tactors	read traitors
	9	he stiff	be stiff
213	14	shirks	shirkes
	17	tho bestial	the bestial
	31	parth	part
214.	8	(contend the lust)	(contend who lust)
216.	29	A Tayler	A Tyler
219.	3	at last	at least
223.	28	Where's	There's
224.	37	not begin	now begin
229.	30	recover sadder	receive a sadder
231.	8	clear'd	cleav'd
232.	2	far into human	for into human

Some
M E D I T A T I O N S
on the last
J U D G E M E N T.



Kings, Princes, Judges, Preachers, merchants, swains,
Husbands, wives, widow's, young men, maids, orphans,
High, low, rich, poor, old, young, awake, attend:

Thron's set, trump sounds, 7. thunders heav'ns rend,
Slain lamb reviv'd, sits judge Juda's tribe's Lion
With Vengeance, Zeal and wrath to rescue Zion.

But to cut off all vain and false pretence,
Zion's here taken in a Gospel fence :

Not for that holy mount where temple stood,
That city guiltie of Christs precious blood,
Or that descent from Abraham's fleshy seed,
Or Profelites (to Moses Law agreed)

By circumcision Passover and Rites
By Gods appointment served by Levites :

All these (with all the rest) within the type
Belong not to John's weeping or Christs Pipe.

If taken singly (for tis not deny'd)
All these by faith have oft been purifi'd)

Too low and narrow for that joyful sound
Where wedding garments, lamps with oyl, are found.

These are all too remote: theres neerer yet
That can with gospel-Zion nothing fit:

The purest forms o'th gospel in the letter
(Void of the Spirit will be found no better

But must be compted with that very sort
Where Gentiles trample down the outward court.

Where, for example, lukewarm *Laodicea*
Was poor and wretched in her vain Idea.

This Trumpet mak's all such pretenders falter,
 And call for mountains, rocks or Judas halter,
 Tho all in vain to save them from his wrath,
 Who casts them all into the second death:
 Where endleſs night begins, and no more day.
 But Zion's night there ends, (who watch and pray.)
 Now comes the change, where tables quite are
 turn'd

They weep who laugh'd, and now they ſing who
 mourn'd.

No hopes or fears from hence take place in either;
 Thoſe judg'd to weep: theſe to rejoyce together.

How curit and bleſt in their reſpective ſhares
 Each ſtate ſhall be, Eternity declares.

For tongues of men and Angels are too ſhort,
 While time ſhall laſt, to make a true report:

Me thinks, I hear moſt ſorts of men alarm'd;
 Some few conſent, but greateſt part are charm'd.

Profits and pleaſures, preſent reputation
 Make this unweicome; It's quite out of faſhion;

T'increaſes dumps, the way to make men poor,
 Abus'd and ſcorn'd, with many miſchiefs more:

(If all be true that's ſaid) how ever yet

Is time enough; hereafter they may get

More leaſure to attend when they are old,

And have diſpos'd of what is bought and ſold;

Their children marry'd; if their wealth increaſe,

They'll leave their trades and paſtimes; live in peace,

When Bags and Barn's are full; they'll take no care:

And youſful pleaſures, gray hairs off will wear.

They make accompt, they'll then be beſt at leaſure,

When need not work, and quite unfit for pleaſure.

To mind their ſouls without ſo much diſtraction

Of riper judgements; to take heed of faction,

That's incident to hot-ſpurs in Religion;

Who turn to ſects, to this or that miſpriſion:

And ſeldom carry even, without a fall,

Or turn Apoitates (which is worſt of all.)

They

They hear withall, t'is better never know
 The way of truth, then after turn therefro ;
 Before they enter : None wil be so mad,
 To think they'l turn from that they never had.
 Indeed they often hear they must make hast
 To turn betime, before all hope be past.
 But many ages since, they understand,
 It was then said, the time was just at hand :
 And if so many ages intervene,
 They hope their life time shall not change the scene.
 Lo I come quickly, said our great High Priest,
 Since when is 16 hundred years at least.
 Then if the time be short, none can deny,
 T' must be compared with Eternity.
 But what's 7. 10. altho t' was 20. year
 Compar'd with so long past, t' wil short appear.
 But they have cast it most to three or four,
 In which (no doubt) their hindrance will be o're :
 And then they'l put their hand to'th sacred plow
 And by no means turn back ; wil once allow,
 That they may stand the faster in that station,
 They think the wisest course, deliberation :
 Thus please themselves, build castles in the air,
 Their purpose crost ; and hope turn'd to despair.
 If all succeed, they'v 20. projects more,
 That fancies feed ; till bolted is the door.
 Their day is past ; they hardened in their sin,
 They change their mind. Too late now to begin ;
 And since they have no hope of heaven hereafter,
 They welter in their sin, like beasts for slaughter.
 But others reckon ; all is but a Fable,
 There's nothing true in first or second table.
 For gospel-truths they hold so far from sence :
 It's folly to the Greek : to'th Jew offence.
 The wisest of them both to carnal eyes
 Keep on their course, to Christ turn enemies ;
 Learn to dispute, such figments to evade
 Which curb their youth, and profit in their trade.

Rather believe there is no resurrection;
 Such stratagems but meerly wits defection.
 Philosophers, *Spinoza*, and *Tom Hobb's*,
 Make nature God. They fear no future Jobbs.
 Shall they subsist, when time shall be no more?
 Believ't who list. To gormandize and whore
 They speak against, for health and preservation,
 Or do avoid for charge and reputation.
 But soul destroying fear long after death
 They turn off with a jeer and stinking breath.
 Lets fearless eat and drink, rise up to play:
 There's after death no more to do or say.
 In Policy they close with Machiavel,
 To counterfeit religion pleases well:
 But Practise is a burden from their schools
 Exploded quite, as fit for none but fools;
 Too womanish, and no whit masculine,
 Unless to superstition men incline.
 With Hyp'condraick passions overlaid,
 Such Principles in earnest make men mad.
 'Tis true, they have been of another mind,
 And to the strictest sort were once inclin'd:
 Drunk in at first by rigid Education,
 Preachers or Parents strong insinuation.
 But many learned works come out of late
 Have well nigh put such scruples out of date.
 For since they left the heeding of such notions,
 They find much freedom from such harsh devoti-
 Their consciences at ease, although at first (ons:
 In striving with it; it pronounc'd them curst,
 And bore them down, their murthred conscience
 Render them guilty of a Saviours blood: (would
 And more than that, the course they did begin
 Left no more hope for sacrifice for sin:
 All this they can remember and rehearse,
 Without regret, their hearts doth nothing pierce.
 And now they find the Benefit of peace;
 Before, could never get a moments ease.

Indeed

Indeed at first they learned but in part,
 To say there was no God; onely in heart.
 But that's the part of fools they now confess:
 And now grow'n wiser they assert no less
 Than others think; and therefore by all right
 They can be thought to be no hypocrite.
 But yet meer Atheists they would not be call'd;
 Have therefore Natures deitie inroll'd,
 And now made friends with *Jupiter* and *Pan*,
 They hold no more on one that's God and man.
 They've conquerd conscience, Scripture, reason well!
 They've made a covenant with death and hell
 Regard no wonders, God and Christ have shown.
 There is no God (or one as good as none).
 An Pharaoh-like their own names do extoll:
 Who is the Lord? no Lord shall them controll.
 Well! since there's no removing their foundation;
 All means prove void; resolv'd to hold their station;
 The case is plain, where lies the seat of war,
 Who on Michaels side, who on dragons are.
 But if there be a God, the Scriptures true,
 Their voice they'll hear; and (when too late) shall rue
 Their proud rebellion and unkind despite
 To him that tendred so much grace and light.
 To make it short: If there be no such Judge,
 (To whose almighty pow'r, to stoop they grudge)
 If all the Scripture be a cunning fable;
 They to maintain their bold assertion able,
 If *Hobs*, *Spinosa*, and their learned Crew
 Phil. sophy'd have nothing but what's true,
 The Wo's and Vials in the revelation,
 With Trumpets, Seals be meer imagination:
 If Jesus Christ search not their hearts and reins,
 Nor will reward according to their pains,
 And if all power be not in his hand,
 Nor their loud boasting built upon the sand,
 Then may they stand against his trumpets blast,
 And have the praise of conquest at the last.

There's

There's others summon'd of another size,
 Who think it worth their pains to win the prize,
 T' escape the curse; who do consent i'th main
 To what is writ: for dammage and for gain.
 But heres the cut: they sorely are perplext
 About the sense and meaning of the text.
 They scruple not, believers shall fare well,
 And unbelievers tumbled down to hell.
 They make no plea's of longer standing out,
 Deny not scripture (with the foresaid rout)
 But this is oft revolved in their mind,
 There's many seek and yet shall never find;
 (Not seeking right) and many have conceiv'd
 They've been i'th right, and after prov'd deceiv'd.
 The foolish virgins, wanting oyl had lamps.
 The carnal Jew his saving hope quite damps
 By resting on the Law: and many feed,
 Themselvs with Husks, in being Abram's seed.
 Beside, they hear that many are baptiz'd,
 Receive the supper; In the Church compriz'd
 According to the form; yet ne'er inherit
 The inward grace and baptism of the spirit.
 Four sorts of grounds Christs parable makes good:
 Yet 3 came short: the latter onely stood,
 Which brought forth fruit for measure and for kind,
 For masters praise, according to his mind.
 And how to know to which they do belong,
 And get it helped, (if they yet be wrong)
 Least through mistake, they build upon the sand,
 And miss the rock whereon their faith should stand;
 On these inquiries, who wil not confess
 There lies the main, if not the onely stress?
 And in this search are many Enemies,
 Satan, the world, and flesh against them rise;
 Make such an hurry in the inward-man,
 And such confusion, who withstand them can?
 Themselvs they cannot help: and when they go
 To Soul-Physicians, (who they judge should know,
 To

To search the core so deep it may not fester,
 In time and measure t' use their healing playster;
 Moses, John Baptist, Christ, how, when, how far
 To be improved; not to interfere,
 Or juttle one another out of place,
 But all agree to entertain free grace)
 When such an help, they seek for and expect
 He will be faithfull, wisely to direct.
 Too oft they meet with one that doth not know,
 Or cares not much, how conscience cases go.
 It's rare to find one faithfull, and yet tender,
 Who will not daub or flatter an offender;
 And yet as carefull that he may not wound
 (Together with the fore) that part that's sound.
 But yet another grief amongst the rest
 Which frequently fall's out among the best
 (As men can judge) of greatest gifts and Zeal
 Whose Judgements differ, how they ought to heal:
 Their counsels so far vary from each other,
 Yet both impos'd upon their wounded brother,
 Who stands in doubt whose word he shall believe,
 Or whether both do equally deceive:
 Their souls (if lost) the Lord wil sure require
 Of such false shepheards, who do preach for hire,
 And have misled them: But will that repair
 Their dammages, who once condemned are?
 For they know well that for iniquitie
 (Though thus misled) the Soul that sins shall die.
 When Pastors quarrel one against another,
 Renounce on both sides mutual names of brother;
 Pulpits 'gainst Pulpits, Tomes 'gainst volumes prest,
 What think you? are not wandring sheep distressed?
 That travel here and there in heat and cold,
 Can neither find a shepherd nor a fold:
 That fain would quench their thirst and fain besed,
 Yet like to die for thirst and want of bread.
 They meet with water neither clear nor sweet,
 Their pastures trampled by the shepherds feet. They

They dare not drink, their food cannot digest,
 Can find no place for weary souls to rest
 Oh how they long for Gileads Balm, and where
 To find that Doctor that inhabits there !
 To such as these, he's neerer than they think
 With bread for th' hungrie, for the thiritle drink.
 Oh hearken Sirs ; and you shall plainlie hear
 His voyce you seek ; he cal's you : do not fear :
 Come hither, weary souls, come, come to me,
 From all your bondage I will set you free.
 From Jericho towards Jerusalem
 You were set out : I know you'v met with them
 Have rob'd and wounded you, and you have bled
 With festred sores ; until you'r almost dead :
 There was a Priest and Levite passed by
 But never mov'd their heart, or turn'd their eye,
 For pitie or assistance : For they mean
 You were polluted ; by their Law unclean.
 Your leprosie was great : but yet they ought
 More narrowly t' have search't : with leasure sought
 What hopes there were , and used lawful means
 To cure your souls and from pollution cleanse.
 I therefore come (that good Samaritan)
 To work that cure, they neither will nor can ;
 I'll cleanse your souls and pour in oyl and wine,
 Provide you lodging, (let the cost be mine)
 Moreover who befriends you, I will see
 Shall be rewarded ; as if don to me.
 And though your fears be many, scruples great,
 Least for a friend you meet another cheat :
 And least you should by your own fault miscarrie,
 To run too fast ; or too long after tarrie,
 And by your manie frailties and your foes,
 Your greatest treasure (Precious souls) should lose.
 Take but my counel ; follow my direction,
 I'll pass my word to keep you from defection :
 Commit your Faith, your Hope, your All to me,
 To keep it sound from damning errors free.

And though you may mistake once and again ;
 You have my word, you'r safe as to the main :
 Ple fit for duty ; give you suff'ring grace,
 Pardon transgressions, will not hide my face,
 Pour out my Spirit, undertake to teach:
 You'l know my voice: when e'er you hear me preach,
 (Though through a creature) Help you to discern
 What is my meaning in your chief concern.
 You'l hear a voice behind you: here's the way ,
 When you are apt to'th right or left to stray.
 Do not mistake, although I do intend
 To keep my word exactly to the end.
 Do not expect all in an hour's space
 The height of glory ; when you first get grace.
 First you must suffer and with patience wait,
 Slack not your duty, nor for love nor hate:
 Yet take heed : trust not there ; lay all your weight
 Upon my self ; my bloud ; my word : and fight
 As for your souls ; (not giving any truce)
 'Gainst all opposers that would grace abuse
 On either hand : because it doth abound,
 To sin the more. And that you be not found
 To quæstion what, I say (not when you are
 In any strait) admit of no despair.
 Be sober always : not to high pretend ;
 Be confident and hope unto the end.
 And when you'r wronged, do not fret or grudge ;
 Do no revenge. Remember I am Judge.
 Your selys deny and then take up your cross,
 Then follow me through dangers, gain and loss:
 And if you be in doubt (as well you may
 Of your own strength) lay hold on mine, and stay
 Your hopes thereon, before you find the sence
 Of full enjoyment and experience.
 Mark well what I have suff' red, said and don :
 That will direct the race you have to run.
 Commands, Example, Promises, and Threats
 Which I have left you ; (which my word repeats.)
 And Keep

Job. 7.
37.

Keep conscience tender in what things you know,
By careful practise in departing fro
What I forbid, and do my known command.
And take my word, you'l further understand.
Begin and end with me, then ask and have,
Knock, I wil open, seek, and what you crave
According to my will, you'l surely find
(In my due time) according to your mind:
And far beyond all you can ask or think,
Hid Manna you shall eat, abundance drink
Of living water which in heart shall flow
And to a well of living water grow.
To this I am engag'd by Proclamation,
Made by my selfith greatest congregation,
Ith holiest place on earth, Solemnest time
And greatest day oth feast: yet more sublime
It was at close of that administration,
Not long before the ruin of that Nation.
And hast'ning thence unto my bitter passion,
T'was then I seal'd this spiritual donation
To all my followers then, included you
And all that shall believe: what think you now?
Such circumstances are not Herbingers
To which uncertain empty things refers?
According to that fiction: Mountains throws
With grief and torment bring but forth a mouse;
Which is an Emblem of a Vaunting fool
That's naught but words: Great cry and little wool.
I have not fob'd you off with air or smoke,
I've di'd and liv'd my word, as well as spoke;
And what I said I took upon my death,
And stood to back it while I'd life or breath:
And which is farther, I am full acquit
From death and grave and curse, and all: and get
A full release; that all's discharg'd and paid;
And nothing false, I ever did or said:
My resurrection gives you perfect scope
To intertain true faith and lively hope.

Demur no longer, me forthwith receive,
 And be not faithless, doubtfull; but believe.
 What can be larger proof, if this be scant?
 Speak out if yet you scruple any want.
 Me thinks I hear these half revived souls
 Reply; what wants? Lord! that in mind still rowls:
 Ah miserable Creature! wo is me!
 If thou dost not; who els can set me free?
 I want, and have too much, to take away,
 As well as give. (as thou seest need) I pray:
 I have an evil nature; corrupt heart;
 Body of death, with members in each part:
 All's as a Chaos, darkness is spread over
 This deep Abiss: I can it not discover:
 I want the sunshine of thy gospel light:
 Upon my heart the motions of thy Spirit,
 And acts of grace put forth! The very habit
 I'm apt to doubt, is wanting or invalid.
 I find nor will, nor Judgement, nor affection
 To make a proof of, (but) sincere perfection,
 For legal righteousness I cannot reach:
 Nor can expect it shall be wrought in each,
 (Or any) saint. Then how much less in me,
 (For imperfection the epitome.)
 Of Evangelicall thou th' Author art,
 And fountain, whence it comes: Thou must impart,
 To whom 'tis given: Imparted it must be
 Inherently to all co-heirs with thee.
 But legal righteousness is never shed,
 Except by imputation from the head,
 To any mortal man, since Adams fall:
 (From the first covenant) nor ever shall.
 But gospel grace is Evangelical:
 And must be planted more or less in all,
 (That are redeem'd) by faith, and self denyall;
 With fruits according (which must be the trial):
 The spirit witnessing with conscience
 The work of grace, and pardon of offence.

The wants, or weakness, darkness in all these
 Perplex our souls and rob us of our ease
 But Lord! Thou callest each distressed Soul-
 Upon thy self our burdens all to Roll.
 We venture (though with trembling heart and hand)
 To take thy way, and to thy counsel stand,
 Hope onely in thy mercy and thy grace :
 Oh do not turn away thy pleasing face!
 Our souls, our faith, our all we do commit
 Into thy hand, to work and perfect it.
 Thus have we but in general toucht it's gross
 How bold and daring, how pervers and cross
 Some have and do stand out; and what they plead,
 What fear's and doubts poor trembling souls have
 made;
 And yet got o're these rubs, and hope to stand
 By all sufficient grace, on his right hand
 That comes to judge the living and the dead ;
 Who will divide the goats; and throughly shed
 The sheep that know his voyce, and have been fed
 With heavenly Manna, and have overcome
 All enemies (struck speechless and quite dumb).
 How they will stand that dare persist in sin,
 Or by their legal works think heaven to win;
 How they wil fare, that quite renounce them both,
 And trust to Christ alone, the very troth :
 (Without debate, or scruple or contest)
 When Judgement's past, shall better be confest.
 But yet the Scripture plainly hath foretold
 The issue of them both in new and old
 Viz. Testaments: Wherein they both agree,
 Who shall be blessed; who condemned be.
 Moses and Christ agree with one consent,
 One Verdict's past by either Testament :
 A Catalogue of both would be too large,
 And would our memory but overcharge :
 Some few of both I briefly wil recite,
 That conscience may thereby it self indite,

And judge it self in time, and so escape
 That final sentence of eternal rape :
 And find its welcom to the fathers joy,
 In perfect peace where nothing shall annoy.
 Had Adam stood in his integrity,
 We may conclude, hee'd been from judgement free:
 Or if accus'd in that pure constitution,
 His sentence must have been full absolution :
 For God is righteous, neither will nor can
 Condemn an innocent and righteous man.
 But he and we have sin'd : hear Moses say,
 Al flesh on earth corrupted have their way.
 And Paul (as if hee'd of his counsel been)
 Concludes (by Scripture) al flesh under sin.
 God makes sins wages death : Who saith, from dust
 Thou cam'st : to dust again return thou must.
 It is for all appointed once to die,
 Author to th' Hebrews saith (and tell's you why !)
 Death reign'd from Adam unto Moses time
 O're all that had not sin'd like Adam's crime,
 And thence till now, all flesh for sin have di'd :
 (Enoch, Elias onely set aside :)
 Whose death we prove not, yet Paul doth imply
 They were both chang'd i'th twinckling of an eye.
 Though Jesus Christ ne'er sin'd, yet for sin di'd,
 Was under Pontius Pilate crucify'd,
 Whose heel the Serpent bruis'd : but Christ his head
 By suff'ring broke ; and rescued the dead.
 As all in Adam die ; By Christ all rise ;
 To stand in Judgement at the great assize.
 By which it's clear, Christ came not to exempt
 From death man's offspring, for the law's contempt.
 But tho we cannot plead (by Christ) exemption ;
 Yet he is made of God to us redemption.
 Christ's death and resurrection do comprise
 The onely vertue whereby all shall rise.
 By gospel light the scripture doth descry
 Eternal life and immortality.

Gen. 6.
 11.
 Gal. 3.
 22.
 Rom. 3. 9.
 cap. 6. 23.
 Gen. 3.
 19.
 Heb. 9.
 27, 28.

1 Cor.
 15: 52.

1 Cor. 1.
 30.
 1 Cor.
 15: 22.
 2 Tim.
 1: 10.

Rom. 2. According to which gospel he'l repay
 16. Both Jews and Gentils, at the Judgement day.
 Job. 5. They that do well, he'l raise up to salvation :
 29. They that do ill, shall rise to condemnation.
 1 Tim. For Christ's a Saviour to all men, but chief
 2. 4. To those, that (through his gospel) shall believe.
 cap. 4. 10. To say that Christ redeemed both alike,
 Against the former text doth plainly strike.
 And those who own no Saviour to all,
 'Gainst the same scripture do as foully fall :
 Of great concern it is then to be clear,
 How far Christ saves, redeem's, how, who, and where.
 Which, if well known and faithfully apply'd,
 Will give great light how all men shall be try'd,
 At that great day (from which there's no repeal.)
 To try our selves beforehand for our weal.
 Oh righteous Judge, who searchest hearts and reins,
 Give thy assistance to my feeble pains :
 Deliver me from rocks on either side,
 (I fear to sail too narrow or to wide)
 In this vast Ocean, of thy death and merit,
 Which none can sound, without thy word and spirit,
 To keep good conscience, from ship-wrack of faith,
 Which (next thy glory)'s all a mortal hath,
 To be regarded in this vail of tears,
 Amidst our combates, storms, and many fears.
 Nor can a creature (much less such as I)
 Seeing so darkly, every way-mark spy
 To steer aright : but oftentimes mistake,
 (Though grace prevent both ship-wrack & the lake)
 Where Hell and Death is quite cast underneath,
 Which is the portion of the second death.
 From damning errors Lord deliver me,
 Yea from mistakes : (if so thy pleasure be)
 Or if I swerve, recover me again :
 Let not my frailties others hurt or stain!
 Let every soul that look's on what I write,
 Me over-look : and stand as in thy sight :

And neither take my word, nor yet reject;
 But as thy word shall plainly them direct!
 If any light shall in my writing shine,
 Help them and me to reckon't, wholly thine,
 And give thee praise, and thereof make right use;
 In heart and life, avoiding all abuse:
 By wresting or mistaking text or sence,
 To humour faction, under fair pretence!
 But where I fail, oh give them eyes to see!
 (And me convince) to neither them nor me
 Leave any stumbling-blok that may withdraw
 Our hearts from truth, in love or holy aw.
 And where we differ in our apprehension,
 Direct how far we may by condescension
 Agree like brethren, mutually forbear
 Each others weakness, till the truth be clear
 To one and other: till thou shalt impart
 To all thy children one pure mind and heart.
 That Jacobs travellers no longer may
 By heart-repinings fall out by the way;
 Each other help, and succour tenderly,
 Themselves in holy faith may edifie:
 The point is weighty, and the moment great;
 The dangers many: therefore I intreat,
 The two great errors here may be prevented,
 That often happen, where saints have dissentied
 In this main point; some leaning to mans power,
 Free-will and works, which they may use each hour,
 Where turning point, (if saving) is ascrib'd
 To chance or nature in the Justifi'd.
 Others (this rock to scape) do terrifie
 Poor sinners by a fatal destiny,
 And oft assert, all God hath said and sworn,
 (That he would not have sinners die, but turn,
 That he hath don enough, and mercy shewn,
 That if men perish now, the faults their own,)
 That these are all spoke to our apprehension,
 (Improperly) but not in full intention.

But say expressly, God appoint's to wrath,
 And to the sin which that condition hath :
 While to free-grace the garland they would win,
 They seem to make God, Author of man's sin.
 And whether human reason ever can
 These reconcile to any mortal man,
 And leave no deep unfounded far beyond,
 What men or angels yet can understand :
 To me's a quæstion : I conclude from hence,
 That gospel truth's are high, large and immense ;
 True consequence from scriptur's always good,
 But frequently, by men misunderstood.
 The more we do on consequences pile,
 Without full scripture-warrant, we beguil
 Our selvs, and them that do upon us lean ;
 Although perhaps far otherwise we mean.
 Al this præmis'd (and minded) I assay
 My former purpose mention'd to display,
 Common salvation, and more special grace.
 To touch a little in their proper place.
 That so we may the better understand
 The nature of that Judgement under hand ;
 To which the whole discourse is chiefly bent,
 And all along appears my main intent.
 Common salvation then, is that which all
 Do more or less partake of, have, or shall :
 Of which the first, I name, is resurrection :
 Which hath been prov'd to be without exception.
 That all shall rise all Christians do believe :
 And for an article of faith recieve.
 At lest so many of them as indeed
 Consent to what is call'd th' Apostles creed.
 If any doubt that purchase wrought by Christ,
 Let them re-mind that place before rehearst.
 Though many perish in the second death,
 Yet that is gospel sin and gospel wrath :
 Neglecting means, receiving grace in vain,
 Till no more sacrifice for sin remain.

1 Cor.

15. 22.

Heb. 10:

26:

But

But where no actual sin hath been committed,
 Or mean's of grace has wilfully been slighted;
 The scripture seem's no Judgement to denounce,
 As gospel Vengeance, for such like offence.
 And yet death reign's upon the first accompt:
 But as to second death not Tantamount:
 Nor in that case so much as once imputed,
 By vertue of the off'ring constituted:
 And therefore such as die in infancy,
 I hope, do in the ransom-bosom lie:
 Though, I confels, there's many do dissent,
 Disputing how Infants believe, repent.
 And many godly-learned cannot brook
 Such large donation as this seem's to look.
 I'll not contend, but yet I judge it best
 To say right out what's in my conscience prest:
 If this be so, poor Infants will not grudge
 At last, what many godly of them judge.
 The fathers eat four grapes: the Jews alledge
 Their childrens teeth thereby are set on edge:
 But they'r reprov'd, who do that proverb chuse,
 For God protest's, that practise hee'l not use.
 That Parents sins on childrens score should lie:
 God say's, that soul alone that sins shall die.
 And let men speak but after scripture rate,
 Where stands one word for Infants-reprobate?
 Which I confels (tho know t'is counted schism)
 Is much alike to infants strain'd baptism.
 Some will alledge, God love to Jacob had,
 To Esau hate, ere they did good or bad:
 But some that scan it, find it not i'th text:
 (If Syntax, grammer, points be not perplex;
 Coherence, antecedent, consequence
 Unstrain'd, with other texts to clear the sence)
 Jobb in and out; hail over head and shoulders,
 'Ore hill and dale to find some weak upholders,
 To stragle far; a word quite out of sence
 (Or cate in hand) to bring for faiths defence,

Rom. 5:
 13.

- Shall not convince, or ever give true rest,
 But leav't i'th dark, as many have confest.
 I speak but as the case appears to me :
 For many godly men dissenters be.
 Indeed what i should befall i'th outward man,
 The elder serve the younger, this we can
Gen. 25. Discover in the Propheſie to th' mother,
 23. Before the birth of either one or other.
 But there is not a word of love and hate,
 Till many ages in an after date,
Malach. Not to their persons, but poſterity,
 chap. As plainly may appear by Malachy.
 13. 2, 3. And yet all that expreſſed in the letter
 Is meerly outward; neither worſe nor better :
 And reaches not the everlaſting ſtate ;
 Which is in truth the final love and hate,
Ecc. 8. Not to be meaſur'd by things under ſun,
 14. If we regard ſome texts of Solomon.
cap. 9. 1. And yet all this in type is for direction,
 How God proceeds in hardening and election :
 And ſhow's that Fleſh, Law, Types, the elder are,
 Grace, Goſpel, ſubſtance, younger do appear.
 And yet the firſt is ſervant to the laſt,
 And takes advantage of all what is paſt.
 Hagar's Iſmael with Sara's Iſaac itrove,
 Jeruſalem below with that above,
 Sinai with Zion, letter with the ſpirit:
Gal. 4. An Allegor' as th' Poſtle doth refer it.
 24. He may be bleſt that's typed out by th' law,
 As Moſes was, which in (the type) ne'er ſaw
 That outward land of Canaan : None dare ſay't,
 That Moſes therefore was a reprobate.
 Nor was Jeruſalem, that's in the letter,
 To their eternall ſtate a jot the better :
Eſa 66. 3. Unless they mix't their rites with love and faith,
 It was provoking, as the ſcripture ſaith.
 Though yet in outward ſigns of grace and love,
 It was the type of Canaan above.

It's plain that Moses had a gospel spirit,
 He might not (tho) that outward land inherit.
 And many, that were Abra'ms fleshy seed,
 Cut off: and gentils planted in their stead.
 The Law was good, if used lawfully,
 But proves a snare, when thereon we rely.
 This resurrection then is not the least
 Common salvation, which by Christ is preach't.
 And how all infants thereby shall be try'd
 We leav it to their judge (who for them di'd)
 To hold them off, he plainly hath forbid;
 To such belongs the kingdom of our God:
 Tho Infants void of reason cannot take
 Such consolation hence, as men may make;
 Yet shall the fruit be theirs; and they shall prise
 Their Saviours gift hereafter when they rise.
 And what their happy souls shall do before,
 We can no way exprefs; but must adore
 That sov'raign grace that took such tender care,
 That these poor lambs in him might have a share.
 And unto parents, who oft lose their young
 In tender years; that they may hope among
 The ransom'd to find them by his grace,
 And meet them there, if faith take any place
 In parents hearts: both for themselvs and seed,
 To own that grace by which they both are freed.
 What e'er become of children; unbelievers
 Will to themselvs, and seed be found deceivers,
 That ne'er regard which way their children go,
 To heaven or hell: what in them lies, they throw
 Their children souls, together with their own,
 Into that lake, where mercie's never shown.
 And tho Christ save the child, he will reject
 The careless father, for his gross neglect:
 And justly may with terror such surprize,
 Least child's destruction shall in Judgement rise
 Against himself: and both cast down to hell,
 (For ought he knows) where both shall ever dwell.

1 Tim.

1. 8.

Rom. 9.

32.

Mark.

10. 14.

And tho the parent afterward convert ;
 His child's destruction may arrest his heart ;
 (For fear it's lost) such anguish he may have ;
 The grief whereof, may bring him to his grave.
 Oh Parents therefore, do not here presume
 To be ungodly, or to take more room
 t Abuse that grace, that Jesus Christ may show
 To your poor offspring: for you cannot know,
 So long as you cast grace behind your back,
 Whether your children shall of grace partake.
 Beside I must confess; Some godly fear,
 Dead infants are not likely to appear
 Amongst redeem'd; if neither parent be
 A living stone, in more or less degree.
 And many tender hearts dare not baptize
 Such grace-less Parents-Infants: In no wise;
 Because they judge a Parents covenant
 Such grace-less Parents offspring mainly want.
 Now whether they, or I mistaken be,
 (Or both in part) herein we must agree,
 That who partake of the first resurrection,
 Shall stand in Judgement, sure of their Election.
 But unbelievers, tho they shall arise,
 That second (living) death will them surprise.
 Another fruit this common grace doth bring,
 Is a reprieve from death, which is a thing
 Which doth infold so many blessings more,
 That can by mortalls never be told o're:
 And if improved well before we die,
 Makes void the sting of death eternally;
 Makes that a blessing, which was first a curse
 (But if neglected, makes it ten times worse.)
 Restoring part o' th image which was lost
 By Adams fall: but now anew indorst
 In second Cov'nant, by that mighty hand
 Ps. 75: 3. Which bear's the pillars where the world doth stand.
 Ther's not a parcel in the whole creation,
 (As now it stands) but is from that donation.

And

And all the comforts that it doth bestow
 On Adam's children, from that fountain flow.
 And (which is more :) all these are meely lent
 (By ordinance) to draw men to repent.
 Where Jesus Christ with much long suffering wait's
 (With sad affronts) at sinners hearts and gates,
 For entertainment, as he did for them
 For whom he wept over Jerusalem;
 And ceaseth not while day of grace doth last;
 But cries and calls: Oh do but come and tast!
 His word, his servants, creatures, Angels, Spirit,
 Are all imploy'd; That man might life inherit.
 I question not, where means are much vouchsaf't
 (For any time) in life and power: Who gave't,
 Doth usually his blessing send withall,
 To testify, there he had sheep to call:
 Where Past'ral gifts are plentifully shed;
 It argues, he hath lambs there to be fed.
 Where both together God doth much dispense,
 There's greater hope of fruit in either sence.
 On t'other side: where many are converted,
 Saints walk in love; the truth held unpverted;
 It doth proceed from gifts o'th Holy Ghost,
 Shed on the Church, as't was at Pentecost.
 Yet sometimes, where the greatest outward means
 Of word and institution intervene's
 To single person or a congregation;
 (Preachers endow'd with grace for information)
 The means are fruitless; That people, or that man
 Fare wors by all, than when they first began:
 Gospel becoms to them a stumbling stone;
 Folly to some, receiv'd by few or none:
 Gods Judgement here inflicted with a curse,
 Where means abus'd, men grow from bad to worse.
 Isaiahs message; Christs to Capernaum;
 Stephens words at's death, to children of Abraham;
 With other proofs out of the holy writ,
 Show, grace neglected leav's men reprobate.

Rom. 3:4.

Act. 2: 1.

Act. 7: 22

Cain,

Cain, Bala'm, Judas, An'nias, and Saphira,
Rev. 2. Make all this good ; with Some of Thyatira.
 24. But where the means are less, always there's some
Act. 14. Which God doth bless, to such as to him come
 17. In singleness of heart, according as they'r drawn,
 T'own their desert ; the evil fruit and spawn,
Rom. Which conscience shows, (a light that God hath set
 2. 15. In every man ; a witness to beget,
 Not onely of his power , but his grace,
 Which entred in where promise first took place :
 Which was revealed after Adam sin'd,
 And had the curse deserv'd, before we find
 The sentence of the curses execution,
 And interpos'd before it's full effusion :
 Abating much the rigor of its force,
 And speedy current of its furious course.
 As Jacob at his birth Esau supplanted :
 And after got the blessing, (Esau daunted)
 Which was a type, this elder brother (Law)
 Should serve the younger (gospel,) and give way,
 That grace might reign, before, and then, and after
 (The Law came in) more strongly ; but yet softer :
 Taking the scepter out of Moses hand,
 To be subservient to Christs command.
 Law cannot work, before it be set on
 By grace, i'th' heart and soul of every one.
 Becaus Christs spirit doth convince of sin,
 And shew the force of Law : thereby begins
 To take the rubs out of poor sinners way,
 And make him weary on the Law to stay.
 Altho the Law a school-master is call'd,
 To bring to Christ : yet it has always faild,
 When that's supreme ; and creatures look not higher,
 Provokes to sin, and breaths out nought but fire ;
 Leads us from Christ, to lean upon our selvs,
 On our own works, and many other shelvs ;
 Drives us from grace, by greater separation :
 And, last of all, sinks into desperation.

But when the gospel manageth the Law,
 The spirit of bondage keepeth souls in aw :
 As it is usherd, in the hand of Christ,
 The soul is waiting, how to be releast
 From that hard bondage, how to be set free,
 By th'other Law of perfect libertie.
 The father draw's, by shewing us the Law ;
 The Penaltie ; and our departing fro :
 And utter weakness how to help our selvs,
 Or get relief from any creature els.
 What ever outward means he takes in hand
 Applies't to conscience ; by the Laws command.
 When conscience spurn's ; and will abide no test ;
 Throws't out o'th'heart ; how ever it is prest :
 Keep's on in sin, and runneth into more ;
 Till wrath's incenst and striving given o're :
 Tho these had drawings, yet would not be drawn,
 Fathers corrections, teachings from them thrown,
 Debar themselvs from hearing what Christ say's :
 And for their perfect cure thus leave no place.
 If you will know my word (saith Christ) obey
 My fathers will : then you'll know what I say.
 If you cast off Gods rod, you'r none of his :
 If none of Gods, you will his word despise.
 You have not learned of him : are not given
 Over to me : Then neither his, nor mine.
 This seem's the substance of that whole discourse,
 Which Christ to th'Jews so sharply doth inforce.
 By all that's said, it seemeth plain to me,
 God doth not wreak his vengeance, till he see
 His creatures spurn, and trample on his grace ;
 Abuse his mercy ; and fly in his face.
 If this be so ; then all his creatures must
 Confess he's mercifull, as well as just :
 Yea Justice then is in the highest throne,
 When tender mercies have before been shewn.
 And if his mercy over all his works
 Be spread and circumscrib'd : there nothing lurk's,

*Joh. 8.
 47, &c.*

That

(That I can find) in Scripture, or in reason;
 Why against Christ it should be counted treason;
 (But rather homage) to own the extent,
 And vertue of that precious blood he spent

Heb. 2: 9. For every Mothers child, without exception,
 Wherein at least there is a large Protection,
 Reprieve, direction, caution for each soul,
 To leave it speechless, if it these controll.
 And I appeal to all experience,
 What can so stop the mouth with full silence,
 As mercy shewn and tenderest compassion,
 With timely warning to a man or Nation?
 When all's neglected, and mens conscience know
 Beforehand, whither such a cours will grow.
 But what need I appeal? th'expostulation
 Of God himself, appealing to the Nation
 Of Judah, and her Sister Israel,
 Against them both i'th Vine-yard Parable,

Isa. 5. Is so convincing to the truth in hand,
Ezech 18. I think it needless longer on't to stand.
25, &c. By what is said before we plainly find,
 God gives a double mercy to mankind:
 One positive, and one conditional,
 And each of these in divers branches fall.
 The first contain such mercies absolute,
 Of which all sorts do here enjoy the fruit;
 Life, meat, drink, clothes, the Sun-shine and the rain,
 Health, strength, wit, parts: which serious and vain,
 The best and worst promiscuously enjoy,
 Freed or exempt from mitchiefs that annoy.
 To all men some of these; To some men all
 Giv's when he pleas'th, and changes therewithall:
 Affliction, grief, pain, trouble and correction,
 Are oft-times sent by grace to heal defection.
 Precepts, examples, threats, with admonition,
 To teach obedience, (when sin'd) contrition.
 Adam thou shalt (that day thou eatest) die,
 Said God (relating to th' forbidden tree)

The heat, the fury, vengeance in Law's case
 Repriev's not four and twenty hours space.
 Adam and Eve. (yet) by whose joynt transgression
 The curse first entred, (with their best succession)
 Abel at first, Seth, with Methuselah,
 Henoch, Preacher of right'ousness Noah
 (Abel except) long liv'd, before the flood,
 By all confest; repriev'd were by Christs blood.
 Because each single (or most of them) hath
 Obtained good report (we read) by faith.
 But what repriev'd so long a cursed Cain,
 Not onely e're he had his brother slain?
 But afterward so many cities built,
 Wherein, who knows how many years he dwelt?
 Together with the Gyants, men of fame,
 Who, for renown, had got themselvs a name:
 For wicked lives had so far overtrod,
 They had defil'd the very sons of God:
 God therefore will destroy all that hath breath;
 Repents that he created man on earth.
 Yet for all this, one hundred twenty years,
 While Noah preacheth, his long suffering bears.
 If four and twenty hours may not run,
 E're man his fatal final threed has spun;
 Whence comes these 16. hundred years reprieve?
 E're the first flood? nor Adam, nor from Eve.
 If strictest justice could not that admit,
 T'is sure the oracle from mercy-seat.
 Not for a hand-full-remnant of the best,
 But Tag and Rag the Dregs of all the rest.
 This grant read off from 'twixt the cherubs wings,
 Like branch new pluckt, our dove returning brings,
 Declares a treaty upon other terms,
 Than pure wrath, which all these gifts confirms,
 That God is reconciling to himself
 The world through Christ, (according to the twelve *2 Cor. 5:*
 Apostles doctrine) not imputing sin;
 (While treaty lasts;) If now they will begin

Heb. 11.

19.

To

To stop, to turn, to hearken, and obey
 Our Saviors voice : and hearts not turn away.
 These gifts are absolute ; we ask't them not.
 To live and move , have means, is nought but what
 Our Lord hath purchas'd, promise, and will give
 Promiscuously, that men may hear and live.
 These two last words, (that men may hear and live)
 Shew soul's immortal (a gospel contrive.)
 On these two words two weighty points depend,
 Duty as means : Salvation as the end.
 Yea with these two, two more are clear imply'd,
 Neglect the means ; salvation's quite deny'd.
 Which also doth this generall intend
 Means, as they'r us'd, will have their proper end.
 That means and end, whether to heaven or hell,
 Hearers should know, and Preachers prompt to tell.
 Scriptures hold out to all men, (last of all)
 This end is tendered conditionall.
 Which was the second point I first propos'd,
 That in this common grace lies plain inclos'd.
 But here's a field so large : oh who can enter ?
 T'extend a line from this establish't center ?
 Where shall it go, to reach circumference ?
 Transcribe the scripture and explain the sence.
 Yea ! that's soon said : but when shall it be don ?
 Or who shall do't ? and if that prize was won,
 To what a volumn must it needs amount ?
 And who shall read it ? (much less give account,
 Remember, understand, and practise well,
 And teach it others) mortals must excell.
 What then ? Becaus we cannot reach the heavens,
 Cast we of all at sixes and at sevens ?
 A willing mind's accepted, (scripture saith)
 According to the talent each man hath,
 (If faithfully improv'd,) for if we hide
 Our talent in the ground ; it will be spy'd
 By him that searcheth hearts and tryeth reins :
 Who pitie's weakness, treachery disdains.

1 Cor.
 8. 12.

For Ananias, and his wife Saphira,
 I do believe, find wors than Francis Spira,
 (Whose sin was very great, his torment sore :
 Yet divers hope he landed on right shore.)
 They said (but ly'd against the holy Spirit)
 That all the price laid on th' Apostles feet.
 Far less (sincerely don, and spoken right,)
 Will have acceptance, like the widow's mite :
 Which was her all : And all Christi stands upon:
 (Without abatement he'l have all or none.
 In resignation, all that's hid is stealth,
 Though (for the bulk) you offer Croesus wealth.
 Yet all will serve ; and taken in good part,
 (Though ne'er so little) if we give our heart.
 The greatest countries, and whole univers
 Who ever saw together ? can rehears
 In all their measures, to a just degree ?
 Yet often drawn into epitome ;
 By globes and maps : both large and smaller size,
 (Though with defects) some notions do comprise,
 For demonstration, somewhat like proportion :
 As smallest drop compared unto th' Ocean.
 We know the heavens vast circumference
 (Compar'd with th' earthly globe) is so immens,
 That as a point (or rather less) by tryal,
 The earth is counted (prov'd by each sun-dyal)
 Which every knowing Artist doth confesse,
 Is built upon the same Hypothesis.
 And yet this earth compar'd with things much less,
 (As globes and maps) extend's to vast excess.
 The less of which, us'd in its proper place,
 Doth represent, (as't were) to open face,
 As much as our short fancies can contain.
 Unposible, by lanching into th' main
 And boundless orbs of depths, heighth, latitude,
 Which those vast bodies round about include ;
 Those unto these, (although but typical)
 Yet give great light, when prov'd concentrical.

One foot o'th compass in the common center
 Rules every Parallel's circumferenter.
 Though various orbs over each other swell,
 The common center keeps them Parallel.
 Each section of the left holds some proportion
 To like degrees, i'th widest scales distortion.
 In some such sort we mortal creatures can
 Contemplate heaven, by such a narrow span.
 And reach eternity, that's so sublime,
 That cannot comprehended be in time.
 Yet if the center and the standing point
 Be fixt i'th heart; And Christ with heart conjoynt,
 We may be helped to expatiate;
 And soar aloft, above meer human rate,
 See things invisible; and get a tast
 Of what's to come; when transient things are past.
 Which glimps and earnest is of such a kind
 T'inflame the appetite; ingage the mind;
 To further pursuit of that blessed chase,
 On sent whereof we may his footsteps trace
 That's our forerunner, guid and our commander,
 Example, comforter, constant by-stander.
 And if we close with, heartily imbrace,
 This blessed tender and proposed grace,
 Ransom receive, upon Christs own condition,
 Without demur or further intermission:
 The knot is ty'd, that never shall be broke;
 Which for his part he never will revoke;
 But write his Law so firmly in our heart,
 That from himself we never shall depart:
 And what before was but conditionall,
 Becoms now absolute, shall never fall.
 But that's a further measure, None receive
 Till they the Gospel heartily believe.
 We yet upon the former do but enter,
 And to do that I durst by no means venture.
 Consid'ring what a mite, a drop, a tast
 (Compar'd with treasure, Ocean, and the feast,
 That's

That's typed out by such small point, and line
 As I can reach, at most:) Yet more than mine
 Must be vouchsafed by an higher hand,
 If mite, or drop, or talt we understand:
 I know this Prologue, and Apologie
 Is far too large for that Epitome,
 And small diminutive that I can bring:
 But this I'm sure; the substance, and the thing
 That I would point at; (If I was more able)
 It is so vast, so glorious, rich and stable,
 That all the pens and tongues that make report
 Thereof in highest strains come far too short,
 And doe but lisp, and use improper notions:
 When all is don, there are no true proportions.
 A drop hath some proportion to the Ocean;
 A minute to ten thousand years duration;
 A landskip to the largest continent;
 The smallest Ball to'th outspread firmament.
 The Ocean is but multiplyed drops;
 Ten thousand years small minutes underprops;
 The continent into small atoms fall;
 The firmament's but an extended ball.
 The soul of man's far larger than all these;
 A thought can step beyond them, when it please.
 This is no fiction or a fain'd Romance:
 'Tis proved dayly by experience.
 Appeal to any man of contemplation,
 Hee'l give to each apparent demonstration.
 But all may be comprised in these two,
 What WHEN and WHERE at utmost reach can do.
 WHEN hath it's time, but WHERE must have it's place;
 NEVER and NOWHERE answers neither case.
 Think back to times beginning at creation:
 Fancy can greaten ten times that duration,
 And ten to that; that don, a thousand more:
 And who can tell, when fancy will give o're?
 She is a daring, thin, aspiring elf,
 Can put no bounds or limits to her self.

Suppose I walk upon some Rivers banks,
 For many miles find footing for my shanks,
 And ground to tread upon : may I not say
 (Without mistake) I've surely found a way ?
 A lark that fly's i'th' air, that soars and sings,
 Must there have something to support her wings.
 Though out of sight, she's heaved very high,
 There's no great fear her wings will touch the sky.
 Now who gives fancy pow'r for such dilation,
 If really there be not a duration?
 Duration then we cannot chuse but know,
 Becaus our fancy still find's room to go.
 It must be endless : that's as clear a case,
 For fancy finds no period in her chase.
 But do you wonder ? ask you reason why ?
 Time's no proportion for Eternity.
 But WHERE and WHITHER is an other branch,
 An harbor safe and large, till fancy lanch
 From any where, and every where, yet on
 Fancy will glide : where shall she come anon ?
 Who's pilot on those immaterial waves,
 Where giddily and daringly she raves ?
 A body must a body have : though light,
 To be convey'd in its respective fright,
 Where it is carried, as the Element
 Through which its drawn, as nature can consent.
 On earth a body fixt to earth is drawn,
 Or moves by vital motion of its own,
 As in a coach or walking on its foot,
 Still weight's apply'd to earth, or will not do't :
 On water fish, some fowls, and ships can swim,
 And carry men, lead, iron, steel and tin,
 Which o' themselves as soon as touch the brink,
 Or surface of the water, straight would sink.
 A feath' red wing upholds a bird i'th' air :
 But still some body all these bodys bear.
 But thoughts and fancy rides o're hedge and ditch,
 Sea, shore, or air ; cares not, regards not which.

ky.

To Zenith, Nadir ; any of the Rhombs
 At first conceit ; ſhe rides, flies, climbs or comes,
 Or rather ſhoots her ſelf : who can tell how ?
 Tho I appeal to all men ! Is't not true ?
 And if ſhe get through theſe, ſhe can go farther,
 Where bodys cannot come, (if angels guard her)
 By mediate aſſiſtance : or if God
 Immediatly that motion doth afford.
 I'll not contend, but ſatsfy'd i'th'laſt.
 Where is ſhe then ? when elements has paſt,
 Amongſt them all, beyond them, toucht by none,
 Not by that body properly her own,
 Though iſſuing thence in all her emanations,
 And toucheth it in all her respirations.
 Tho angels may to actions contribute,
 Created power is Gods ſubſtitute.
 I onely put in this for this intent,
 Too high a thought of angels to prevent :
 For though an angel oft the ſoul aſſiſts,
 It's God alone by whom the ſoul ſubſiſts ;
 And gives it power large expatiated,
 In and beyond all time and place created.
 Created ſpirits have a mutual rate,
 But leſs or greater, not commensurate.
 An angel far excells an human ſoul,
 (Tho both are ſpirits) counſel or controll
 What's their inferior : as wiſe men may
 Teach or reprove men, not ſo wiſe as they ;
 And as the weak with wiſe men have congreſs,
 So ſouls with angels ſometimes have convers.
 Abram, Lot, Daniel, Peter, alſo Mary
 Shew this from ſcripture doth in nothing vary.
 But yet the angels ſomewhat condeſcend,
 When they appear to man as foe or friend.
 Balams example (with what's ſaid before)
 Makes this aſſertion good (I ſay no more)
 I ſpeak it for this end : we may not pray
 To angels, and them worſhip : becauſe they

To

Are but administring spirits, who are sent
 By him who's Angel of the covenant:
 And when they condescend it's by commission
 From his command, who holds them in tuition:
 Beside, an Angel in the Revelation

Rev. 19: Reproved John for thoughts of adoration.

10.

If God himself alone must be ador'd,
 Then souls beyond all creatures must be soar'd.
 As beyond time Fancy found large duration,
 Though never reach't the end: so in relation
 To all the confines of created place,
 Beyond them all she has found out a space,
 Where she can anchor, sail, but nere get o're.
 Becaus on t'other side there is no shore.
 Immensity hath every where it's center,
 Without diameter, circumferentor.
 Or, which amounteth to the same accompt,
 They both are infinit, past finding out.
 Ten thousand sea's, and so many creations
 Put all together with their augmentations
 Upon each other, pil'd to th'utmost height,
 Makes no proportion to what's infinite.
 Who in duration can eternity,
 And in expansion reach infinity?
 (Which to all creatures plainly is forbod)
 Oh! he's eternall! he's immens! he's God,
 Who doth contain each moment and each point
 Which have their being in himself conjoyn't.
 In him therefore we live, move, have our being.
 With all our faculties of hearing, seeing, &c.
 How should we stoop by faith and reverence,
 To him that's so eternall, so immens?
 Who giveth freely what we have and are
 For our Probation: Offers more by far,
 Upon condition, wee'l rely on's words,
 And use the means he graciously affords.
 The means and the conditions he doth please
 To lay before us all, are such as these:

Together

Together with the mercies he will give :
 That we may serve him cheerfully and live.
 We cannot say how God with Infants deals
 As to conditions ; or the use of means.
 The like of Idiots, who s how no reason
 In riper years, or any other season.
 How e'er God deals with such, he s hows his grace
 Before severity and wrath take place,
 As to their souls and everlasting state:
 (For outward usage proves nor love nor hate)
 But as he talents gives to young or old,
 He first or last takes care they s hall be told,
 Or inwardly admonisht of his will ;
 With light to know both what is good and ill,
 In one or other measure more or less,
 As he thinks good, (which s hall not want success)
 According to the use (thereof) they make
 They more or less for future do partake :
 Wherein he bears oft times with their abuse,
 Untill, at last, they make a better use,
 And by his grace and patience on them s hed,
 Are happily unto repentance led.
 But when first drawings sinners long despise,
 God hides repentance justly from their eyes.
 'Tis not to say, how long free grace will wait:
 'Tis best to turn, ere mercy turn to hate.
 Oft times at first, conviction strikes at sin ;
 Perswades the soul's accurst i'th state he's in,
 By vertue of the Law, that is offended;
 Gods wrath will him consume, if not amended.
 I do not think, this all the creature needs
 To s how its fault by these and other deeds :
 That onely law unto it s hould be told,
 (And hide the remedy) or to withhold
 Sight of our nature; nature of that sin ;
 With divers things, which here might be brought in.
 It is not all mens lot to have like means,
 (Teachers unlike) some on law too much leans:

Others, unfit to deal in conscience-cases,
 Have got a trick to cite their common places:
 Who know no difference 'twixt the state of souls;
 Take little care what mischief on them rowl's.
 But th'unrenew'd, and ignorant-profane
 Are most pursu'd, with terror of their vain
 Ill practises, that they have walked in;
 If thoroughly touch't in conscience for their sin:
 But have not light to make right application:
 Think to repent, and change their conversation:
 But tak'r as't is: the conscience is awake.
 God looketh much how men with conscience take.
 What ever light they want in other matters,
 It is despite, when souls shall break those fetters.
 Here is a means by which the soul is try'd.
 The duty is, that it be well apply'd,
 According to the light men have receiv'd.
 For he that's Judge can never be deceiv'd:
 He knows the measure, and can pity shew,
 Will heal their frailty; if the heart be true.
 But will reprove those that conviction fly;
 And (it may be) will after grace deny.
 The fathers drawings, if they be despis'd,
 May prove the cause they shall not come to Christ.
 Let none object: they have no drawings had:
Rom. 1c. For such will find, they have not them obey'd.
 There's none can plead, that God doth grace restrain:
 Untill at first men take his grace in vain.
 But if the soul sincerely lay to heart,
 This first conviction, though it be but part,
 Cannot be said to reach to godly sorrow
 O'th gospel kind, unless it go more thorow.
 Yet 'tis a step, that oftentimes preceed's.
 Yea many think (always) in some degrees.
 And if (I say) the heart be sound sincere
 In this first step: and cast not of the fear
 Which it hath wrought, by putting out its light,
 (Or dayly fighting with it in despite;)

But yeelding to the stroke, accepting smart,
 Confessing sin, sincerely from the heart :
 That God is righteous ; though it be undon ;
 And all this web is but the threed it spun.
 If this in truth proceedeth from the heart,
 God graciously doth further steps impart.
 And lets him see, the nature of the law
 Extends not onely to that special flaw
 (Be't one or more) that caus'd the first conviction :
 (If actually or by sins of omission)
 But that the habit wholly is corrupt,
 Which doth defile the mind, and interrupt
 The words and actions by so great a force,
 That nought but sin can come from such a source :
 And thence appear's, he sins in every thought,
 And that his state by nature's wholly naught.
 When this is once not stilled or oppos'd,
 Conscience cries guilty, and to wrath expos'd.
 It sets upon repentance, reformation,
 And thinks thereby to cool the inflammation.
 But finds the heart so hard, corruptions strong :
 (With more impetuousness upon him throng)
 The very way he hop't to find his cure,
 He finds that stopt : no healing can procure.
 Or if it ease his mind a little while,
 New working lusts do all his hopes beguile,
 Increase his guilt, do but inrage his sin,
 Which now with floods and billows hurry in.
 He finds he cannot pray without distraction :
 And if he could, that makes no satisfaction
 For former guilt : and tho he was made clean,
 He presently should be as foul again:
 (If left unto himself :) So fill'd with Wo,
 He knows not where to rest, or where to go.
 Although this work proceed from Christ by grace,
 By's holy Spirit, yet i'th' present case,
 These workings are ascribed to the Father,
 As the Creator, Law-giver; the rather.

- That man created was, Law made and broke;
 Before one word of Jesus Christ was spoke:
 And all that while no knowledge of a Savior,
 Because the law admits not the least favor,
 For sin committed in thought, word, or deed,
 Renders man cursed; never to be freed.
 There's more ascribed to the father yet,
 To souls thus drawn, who see the mouth o'th pit.
 Now opens he his name, and doth proclame,
Exod. 34. Tho he be just; he's gracious with the same:
6, 7. Hath found a ransom, that can justice pay,
 And mercy to condemned souls convey.
 Though condemnation's past to'th full intent,
 And meaning of the law's first covenant.
 (For condemnation past by th' second seal,
 Against new covenant, never gets repeal.)
Matth. The fathers work is to reveal his son,
16. 17. And unto Peter in like manner don:
 Where Christ himself to Peter makes it good,
 It was his fathers work, not flesh and blood.
 The father doth poor sinners reconcile
 Unto himself in Jesus Christ: mean while
2 Cor. 5. Their great and many sins doth not impute,
19. While he is striving by his gracious suit:
 And this not onely in the outward part,
 But doth reveal his son within the heart:
 Which doth allure the sinner then to come,
 When thus the father hath declar'd there's room.
 This Mystery o'th father Paul doth cite,
cap. 2. When he unto Collossians doth write.
 As Thessalonians letters begin,
 Either Epistle the fathers church brings in.
 Some learned men mark first from that relation,
 What first begins from fathers dispensation.
 And it's confest, the working of the son
 Is not excluded from creation.
 For tho the father calls himself creator,
Joh. 1. It is in Christ who worketh all together.

The order then distinguisheth the form,
 Where either dispensation takes it's room,
 And where the Spirit work's in making holy,
 Father and Son are not excluded wholly,
 But are co-workers with the Holy Ghost,
 Even in that work, at day of Pentecost.
 Creation and the Law to th' father is ascrib'd,
 Redemption to the Son is usually apply'd,
 To sanctifie and comfort is commended
 Unto the Spirits work; but not intended
 Quite to exclude the Father and the Son
 In any work that's by the Spirit don.
 But as the Father by creation's known
 Before by man the Son was thought upon,
 And as redemption first the Son brings in
 By revelation, to free man from sin,
 So was the Spirit sent a comforter,
 Father and Son that office both confer.
 The mysterie's great the Trinity hath trod:
 In sum: it is the mystery of God.
 The sum of all that to this point belongs
 Shew's but the order, neither witness wrongs.
 The Father first convincing man of sin,
 And next the Son the pardon first brings in.
 The Holy Ghost the work doth perfect make;
 Yet altogether each in all partake.
 Though we distinguish, yet may not divide,
 Father, Son, Spirit as they'r jointly ty'd
 In unity of Essence, operation,
 Sanctification, Redemption, creation.
 Creation first doth unto man appear,
 Redemption next, and comfort comes i'th rear:
 Which to the Father, Son, and Holy Spirit
 Do all co-work: yet unto each refer it.
 According to the order as it's wrought
 By either witness (in the Scripture taught)
 Although it is ascribed to the Law
 (And by the Father) to keep men in aw;

Col. 2.

1 Tim. 3.

And

And sinners see no farther at the first :
 Yet it is also don by Jesus Christ.
 Without his grace there was no more to treat,
 With broken man ; tho if but one conceit
 In all his life had from his duty swerv'd,
 An everlasting curs had well deserv'd,
 And by that Law could never be releast,
 Had not Christ Jesus first become high Priest.
 There's nothing itranger to my deepest thought,
 Than to see Christians, who I know are taught
 (For th'main concern) by grace and holy Spirit ;
 And make no quettion, they do life inherit,
 Who yet with indignation do decry
 All such as hold, that Christ for all did die,
 And many of them brought to such an height,
 They seem to shew a fierce and zealous spite
 To such a tenet : with reproach and spatter,
 As inconsistent with the root o'th' matter.
 I little value what such men report,
 As by their words and deeds themselvs do sort
 With carnal, scandalous, and vitious men,
 (On either side) who godliness disdain.
 But I profess it is some grief of heart,
 Sometimes to feel but such a sharp'ned dart,
 From such I love, and cannot but respect,
 And judge, unfainedly they are upright.
 And yet all these acknowledge common grace
 Upon the worst as well as best take place,
 Have means of grace, and many mercies more
 Oft heaped up, in measure running o're.
 Whence so much patience from Gods blessed Son
 Should day by day unto such men be shown,
 If Jesus Christ did no whit interpose,
 And intercede, even for such men as those ?
 I do confesse there's diff'rent intercession,
 And for believers other kind petition.
 Yet (though not all alike) each hath a share
 Both of Christs sacrifice and of his pray'r.

To stand upon long proof, I'll not be urgent ;
Refer you to two places in the margent.
But there are others, I must needs confess,
That far more moderation do express,
Although they differ in the point in hand,
Yet do not at so great defiance stand :
As if he was an unregenerate,
At lest, if not a sealed reprobate,
That closes with such doctrin, and do reach
The summons farther, if we dare it teach.
But if we look, how Paul to Timothy
Did him instruct, how he should edify,
You'll find when he had preach't the living God,
The Savior of all, he ne'er forbod,
But strait commanded, to command and teach
The very doctrin, which he there doth preach.
But I return from this too long digression
Toth' former work in gradual progression:
Where we had touch't the Fathers dispensation,
(Although co-working with Sons mediation.)
By which poor sinners feel themselves quite lost,
Can find no reliques left whereof to boast ;
Are by that stinging Law (whereby undon)
Constrain'd to quit themselves and flee to th' Son.
Had ne'er him known, had's Father not proclaim'd,
From's bosom came, and him a Saviour nam'd.
Commanding him to hear ; on's grace rely ;
From legal fears would throwly justifie ;
Perfect the work, by his unstained merit ;
Promis'd withall th' assistance of his Spirit.
The sinner touch'd, by Fathers revelation
Confesseth Christ, the rock of his salvation.
As clearly seen in the forequoted place,
Which Christ explain'd in Simon Peters case.
What Father saith, our Saviour doth confirm,
Sets hearts at rest ; they shall receive no harm :
The Father you believe ; believe in me,
Let troubled hearts from anxious thoughts be free.

Job. 17.
9.
comp.
Luke 23.
34.
Hab. 10.
26.

1 Tim.
4. 10, 11.

Matth.
17. 5.
Act. 13.
39.

Matth.
16. 17.

Job. 14.
The 1.

- The soul prepar'd, by terrors of the Law,
 Of Savior heard : No other refuge saw,
 Do glorifie his word : with purpose cleave
 Unto his faithfulness : with heart beleive,
 And with the mouth do make a full confession :
 Their conversation answering their profession.
 This knot once knit I shall never more be broke,
 Father and Son engage not to revoke.
 The seeming danger lies on sinners side,
 Least they should turn away and not abide.
 And, to prevent presumption, there are given
 Some wholesom warnings, least we should be driven
 Or drawn away, in totall or in part,
 From this our hope, by our backsliding heart.
 And thereunto is fixt a strait command,
 To let us see the rock whereon we stand.
 Least we should sacrifice unto our Nets:
 (All which our foolish hearts too oft forgets.)
 But if indeed the knot be truly knit,
 (Without foundation-error to commit,)
 The tenour of the word (me thinks) is past,
 To undertake to keep our interest fast.
 Becaus he that believ's, receiv's the Son,
 Hath power given to rely thereon ;
 Authority (that never was forbod)
 Now to become th'adopted sons of God:
 If sons of God by spirit of adoption,
 I see not (by the Scripture) what corruption
 Can intervene ; no nor the gates of hell,
 To alter that relation founded well
 Upon those sure mercies, covenant-rites,
 On which believers place their whole delights.
 The sheep indeed may stray out of the fold,
 And for a time may wander uncontrol'd :
 The shepherd notwithstanding doth not sleep,
 Till he hath brought again the wandring sheep;
 And by correction graciously doth teach
 Such wandring lambs, they make no further breach.

But who can tell how oft (70 times seven)
 Our erring brother is to be forgiven?
 If such as we (by such a certain number
 Put for uncertain) may not souls incumber,
 Who do offend us, if they do repent:
 We may not judge, but he will more relent;
 Whose mercies over all our mercies rise,
 Beyond the distance 'twixt the earth and skies:
 And hath not hid repentance from our eyes,
 Untill we cast away his sacrifice:
 Which once receiv'd by true and lively faith
 Holds fast for ever; as the scripture saith.
 And Christ himself hath put it out of strife,
 That water shall flow to eternall life.
 Beside, such souls united to the Son
 (As he to th' Father) cannot be undon:
 Unless we can suppose, (which I abhor)
 The Fathers union with the Son so far
 May be unty'd, dissolv'd, and quite made null:
 Which in Divinity is such a Bull,
 And such a contradiction to their essence,
 That cannot be divided from the presence
 Of one and other: were there essence two,
 'T would quite the godheads unity undo.
 If Saints be well and truly made partaker
 Of Jesus Christs divine and holy nature,
 Who can suppose it subject to that fate,
 And from it self so far degenerate,
 As (with the Devil) to be reprobate?
 But if you say, they may that nature lose,
 (If thereunto annex) you do expose
 That fast connection, looser than the Devil,
 Who may so far corrupt mens minds with evil,
 That he may hold them so fast in his chains,
 Till no more sacrifice for sin remain's:
 And till there be no possibility
 To be regain'd or ever more set free.

Job. 7.
38.

2 Pet. 1. 4.

Heb. 6. 4.

'T is

'Tis strange that Saints (though in their Saviors
hands)

Should be more loose than men in Satans bands ;

When men are fall'n into his condemnation.

How slippery a thing is our Salvation ?

If Jesus Christ doth not as fast lay hold

Of every sheep that comes into his fold ?

By what is said, 3. sorts of men appear

Upon this ticklish earthly theater.

The first are all the progenie of Adam,

Who do not yet the depths of Satan fathom :

Nor yet can numb'ed be with such as those,

That with a Saviour heartily do close.

While they are under gospel visitation,

And therewithall Satans insinuation :

It is not yet concluded one or other,

By which they shall be conquer'd, or giv'n over.

But when to either side they are made fast,

By faith in Christ : Or by Christ overpast,

And left unto the hardness of their heart :

The day of grace is out, they have no part

Nor lot amongst those which are his redeem'd,

How high soever in mens eyes esteem'd.

But they that heartily make Christ their head,

(And he accepts the close which they have made)

Are kept for ever by his mighty arm,

Shall never wholly fall or suffer harm.

It griev's me oft to think how some deride,

Would head and members thus conjoyn'd divide :

And judge it may so come to pass, at last ;

Now Christs true members ; then the limbs o'th'
beast.

So long as we in state of nature are,

(Some Judge) we children are of Lucifer:

And that it's all alike, where Scripture saith :

We all by nature children are of wrath.

That their condition is no whit more evil,

Whom Christ pronounceth children of the devil.

To which opinion I can no more close
 With full agreement, than I can with those,
 Who stily do maintain (Alas for sorrow)
 Gods child to day may Satans be to morrow.
 Indeed by nature we are Satans slaves,
 And he amongst us and within us raves,
 And like a strong man arm'd, keep's in his hands,
 And holds us fast, yet tyrant-like commands,
 And yet with subtiltie, by seeming guise,
 Makes us believe we are in Paradise,
 Untill a stronger come that cast's him out :
 In places dry he wanders then about,
 But when he's out on's hous, he hath no rest,
 Untill again he be admitted guest ;
 With 7 fold force he comes toth' house he left,
 But painted finds it, empty, swept, bereft
 Of such a power as cast the tyrant out,
 And forced him to wander round about.
 But that great power not receiv'd to dwell ;
 This enters : makes that soul the child of hell.
 And now this house, become so desolate,
 Is given over to be reprobate.
 Becaus the evil sp'rit cast out by Christ,
 Now's entertain'd : The last end's wors than first.
 The sum is this : That what at first was fickle,
 And not establisht, but in doubtfull pickle,
 Is absolute at last in better or wors state,
 Either prædestinate, or reprobate.
 And thus we see the diff'rence of the station,
 Between the common and select salvation.
 The one hath means that will produce it's end,
 Upon condition we thereto attend.
 Th'other enters (at least when we first know)
 When Christ is entertain'd, and Satan parted fro.
 And I appeal unto experience,
 Who e'er could say, if special grace commence,
 Before he entertain (and cleave to) Christ,
 As King and Prophet and alone high Priest.

But though upon believing, souls are fast
For all eternity ; yet overcast
With many clouds and fears ; with great desertion,
Which may at times make such a deep impression,
That (for their lives) they shall not throughly know
Whether to Christ they do belong, or no.
And there are more conditions still behind,
That may with fear and love possess the mind,
Least that refreshing, which sometimes is given
By just displeasure, be not drawn or driven
Quite out of sight ; or from our inward sence,
For our backsliding, or too just offence.
And they that know what's meant by broken bones,
What depth of anguish, and what bitter groans
Those who have tasted those refreshing springs,
In midst of which, the soul that feel's them sings,
And finds it self in midst of great delights,
And all oppressed souls thereto invites,
When that's withdrawn and (to appearance) lost,
Who can imagin how that soul is tost?
I dare not say, that all distress that comes,
Or each desertion to neglect belongs:
When I consider Job and others more,
The Sov'rainty of Christ we must adore;
But that for sin it often falleth out,
David and Solomon do clear the doubt.
Beside, the promise runs upon that strain,
That if Gods children shall his word refrain,
He will chastise them with the rods of men,
Although (at length) he will return again.
And if to sence your state's not always clear,
Be not highminded, but obey with fear.
The humble awfull heart hath clearest sign :
His evidence is currant and divine.
The more a soul submits it's will to Gods,
Finds greatest peace, and true content by odds.
Presume not then ; or carnally be jolly,
When peace is spoke, return no more to folly.

There's

There's ground of hope : be sober therewithall,
 That from your stedfastness you never fall.
 And then the promise standeth not on chance,
 But gives a full abundant enterance.
 Such things as these indeed are more than common,
 (Except believers) promised to no man.
 Though many mercies are dispens'd to all,
 Yet all (except believers) short shall fall
 Of that rich grace, which is peculiar,
 Constant, unfading, and without compare.
 Who ever miss of this eternall prize,
 They set not God in truth before their eyes,
 And in their hearts, they thoroughly give no place,
 To those rich mercies shown in common grace.
 Which would have lead, (if heeded) to repent,
 And turn to Christ, by faith, incontinent:
 Though common grace, without peculiar,
 Shall never reach that height and morning-star:
 Yet speciall grace no creature may expect,
 Who in his heart doth common grace reject.
 This common grace the wicked do despise,
 And thence repentance hid is from their eyes,
 And tho they turn it off with vain pretence,
 It stands a witness in their conscience.
 Which book shall open stand, and well apply'd,
 Thereby at Judgement-day shall all be try'd.
 Oh preparation for that dreadfull day !
 To think how common grace is cast away,
 How long Salvation by long suffering hath
 Stood, knock't, and cry'd, at every sinners gate !
 While yet there's time, oh harden not your heart,
 Least common grace (rejected) be your smart;
 And shall extort a witness from your mouth,
 How often conscience hath reprov'd your sloth;
 And told you plainly you must mend your pace,
 Or be debar'd for ay from special grace.
 Yea special grace hath warn'd you to prefer
 That common grace that was her herbingier.

That common grace, your consciences shall find,
 Hath told you, special grace but staid behind,
 Untill you used well the grace you had,
 And made you willing, thirsty, and right glad
 To be assisted with that special favor,
 To entertain a bleeding gracious savior,
 Although 'tis true; whose heart is ever won,
 Must freely own, 'tis speciall grace by th' Son.
 Yet where it fail's no fault is to be laid,
 But on the heart, that hath the soul betraid.
 Although this myserie's beyond our reason,
 Yet God will make it out in his due season:
 Mouths shall be stopt, and every creature must
 Confess that God is mercifull and just.
 And justice then advanced on its throne,
 Where mercies (oft rejected) had been shewn.
 Some land or sea-marks set on either hand,
 Like blazing beacons on high mountains stand,
 I mean Examples, whereby hath been shewn,
 How Judgement past in ages that are gon,
 And persons too (though these far less comprise,
 Put all together, than the great assize.)
 Which in our present work we solemnize,
 I here present, and set before your eyes.
 And therefore wait for more than mans assistance,
 That to the truth there may be no resistance:
 But be applyed close and be discern'd:
 For every soul is more or less concern'd.
 For when we hear that cloud of witnesses,
 Who have by faith beat down strong fortresses,
 And when we read that sad and dreadfull doom,
 Which has on hardned stubborn sinners come,
 The scripture hath on either side set home
 Close application unto all and some.
 Too many instances here I will spare,
 And set you down but of each sort a pair.
 But yet I shall onely note them by quotation,
 As in the margent yon shall see citation.

The first decision that we ever find,
 After the fall was of a diff'rent kind,
 Between two brethren by first human breed,
 Display the womans and the serpents seed.
 For tho their common parents were our own,
 And they and we from self-same stock are grown.
 Yet serpents craft our common root beguil'd,
 And our whole nature thorowly defil'd.
 But if we search from first original,
 'Twill into 3 or 4 divisions fall,
 To 3 or 4 said I? nay I'll say nine,
 And to be short, I shall them thus define.
 Although I say not that all these come in,
 In all these cases; or by grace or sin,
 Or that our natures do partake of each,
 Yet this I say, the blessing or the breach
 That to us comes, in some sort have relation
 Unto them all: lets try the observation.
 The first is Adams pure and holy state,
 Tho not to holiness determinate.
 More perfect holiness of mediator,
 Immutable, conjunct with God and nature.
 The third, the lothsome nature of the devil.
 (When fall'n) determinate to curse and evil.
 The 4th the serpents leaven sown in man,
 Before the gospel tidings once began.
 The 5th what grace from Christ did intervene
 Into our nature in the gospel scene.
 The 6th when sinners have that grace outstood,
 And trampled on that saving precious blood.
 The 7th the state in which believers stand,
 When they have clos'd with Jesus Christs command.
 The 8th what souls condemn'd in wrath endure,
 Before the Judgement-day (in chains obscure)
 The 9th what blessed souls e'er resurrection,
 Injoy in Christ; with gracious protection.
 Unto these 9 to make it all compleat,
 I add 2 more, which all doth terminate.

1.

2.

3.

4.

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8.

9.

The first is that immens eternal glory
 Of souls and bodys met (in Scripture story).
 The second is that curse and misery
 Of souls and bodys to eternity,
 With Prince of darknes cast into the lake,
 Who endles woes and torments do partake.
 Now Jesus Christ doth all his members gather,
 Delivers up his kingdom to his Father, (prais,
 To whom and him, Saints, Angels clothed with new.
 Cast down their crowns and sing Halleluja's,
 Ever begins, but never shall have end.
 Why? On eternity it doth depend.
 And if the center be eternity,
 Circumf'rence hath no possibility:
 For if you can to that circumf'rence climb,
 Eternity would be contain'd in time,
 Or something must exceed Eternity,
 As far as that doth time in each degree.
 But where's the compass measuring those degrees,
 How long the shanks between the feet and knees?
 Where is that rivet that so fastly joints
 That angle which subtendst' extended points?
 Or where's the hand that shall that compass guid
 At such a distance (when stretch't out so wide)?
 Cease! go no farther! fear, and stand aloof,
 Believe eternity, thou'rt far enough.
 I do confesse that this amazing theme
 Doth stretch conceit, till't crack: but O to dream!
 We'll swagger, scoff, rebell, despise, stand und'r
 Eternal wrath (compos'd), this, this is wond'r.
 In som respects (in truth) I've much a do
 To think it not the greatest of the two.
 Mistake me not, I do not mean it so,
 To vail eternity to what men do:
 To wonder at eternity: (What 'tis)
 Cannot be helpt: is therefore not amiss,
 But that there's an eternity, 's a case,
 That leavs (in reason) wonderment no place.

If all this while we jingle in our notions,
 And nought but fancy terminate devotions,
 If we can talk, make faces, weep and cry,
 And beat our breasts, (oh what an heart have I !)
 With watry eyes we lookers on deceive,
 And all this while laugh fleering in our sleev.
 Remember he that tryeth hearts and reins
 Will ballance justly which is loss, which gains.
 Far be it from me, (though 'twas but underhand)
 To cast the left restraint or countermand
 To floods of tears: though with such gestures be
 I sometimes nauseat, and know not why:
 I dare not judge what's in anothers heart,
 By all I see disguis'd ith' outward part.
 There's many customs, modes by education,
 Nay some have learn'd such tricks in declamation,
 Like Apes, Baboonsto me they oft appear,
 And yet my conscience saith: the man's sincere.
 In such a case my ear (and not mine eye)
 Will best affect my heart: weigh when you try.
 But I propose this I hort experience
 To every soul that would not give offence:
 Lord keep my heart from that false affectation,
 That draws it off from thee by ostentation!
 That by no failing signs I judge my brother,
 (By truth my self) and tender love not smother!
 You see I in and out my thoughts rehears,
 And that's the ground I ramble thus in verse.
 We have a maxim: much more licence go's
 To measur'd lines than may be us'd in prose.
 Method I dearly love, from such as can
 Their notions regulate, by rules contain.
 But I acknowledge freely for my part,
 It's quite beyond me: I have not that art.
 But I confels there is another cause,
 Wherefore I chose rather to stand and pause,
 To put my lines in measure, than expose
 My readers eye to my confused prose.

And that is this, it somewhat underprops
 My crazy memory to take't as't drops.
 And that's the warmest way it meets my heart,
 And therefore think it best so to impart.
 For what comes warmest in, go's warmest out ;
 Before it cool too much, or I hed about.
 The more strong liquors breath and take the air,
 (When once distill'd) their spirits do impair
 By often pouring into various glasses :
 And thus to me dividing into classes,
 Dividing, subdividing then again,
 It grows too flat, and almost cracks my brain ;
 And much is spilt : what's left's another thing,
 Than when at first it flowed as a spring.
 What e'er I eat, I value not the dish,
 If good, and warm, and wholsom flesh or fish :
 Beside cold weather and cold stomachs too,
 With meat as cold doth seldom ever do.
 I caught an ague once : I'll ne'er forget,
 It set me shaking with a long cold fit,
 And held me long before I could be quit,
 (To say the truth) I find the reliques yet.
 And I'm afraid some part of what I have,
 Will bear me company even to my grave,
 I speak the truth by sad experience
 Upon my body. In another sence,
 It's much more true, whereof I am asham'd,
 Was't not too long to tell, it should be nam'd.
 If by my fault another might be warn'd,
 Who is or may be in the like concern'd,
 To give this caveat : I'll be somewhat bold,
 In conscience cases : see you catch not cold,
 There's many die of that benum'd disease :
 If I escape, rich grace I must confess.
 Even as we strive dispatch from spit or pot,
 That we may eat our vict'als piping hot,
 Lets take more care for that, that's better meat,
 It paul not on our hand ; before we eat.

Yet in dish'ing up, make what hast we can,
 In nipping frosts some ice will cleave toth' pan:
 And if you wonder at so strange a fate,
 Know; 'tis for *Free'lands* climate calculate,
 And I believe, it may for you and me
 (P'th' case in hand) indifferently agree.
 I fear this comes too cold; I therefore wish
 You'l heat it well upon your chafing-dish;
 If yet so frozen, 'twill not part asunder,
 Renew the heat, and put more fire under.
 You'l find more cautions, promises and threats,
 (To stir you up) than this small piece intreats.
 But once again, I heartily desire,
 You will be carefull: use not common fire.
 A burning-glass to kindle't from the sun
 Untill it flame: and then your work is don.
 Gods gracious spirit may your soul inspire,
 Eat it not raw; but roasted at that fire,
 I dare presume, it shall not do you harm,
 If you nor it be cold, or too luke-warm.
 The main concern o'th' subject now in hand,
 How you and I at Judgement day shall stand,
 Give up accompts, with joy and not with grief;
 Tell me what's greater? Is not this the chief?
 Here lies our hope, to miss is all our fears;
 Submit to rousing; though pull'd out by th' ears.
 There's invitation too, to win our hearts:
 The Lord give you and me respective parts,
 With his full blessing and especial grace,
 That in his mansions we may find a place!
 That's all th' apologie for this digression,
 The cause whereof you've had my large confession.
 I thought now to go back, and to review,
 And prosecute examples more a few,
 But that those sundry heads, before but nam'd,
 I hope are not amiss to be explain'd:
 And though it be about; may tend i'th' main
 To help us out, in what's our loss and gain.

That we may somewhat clear the point in hand,
 And search it from original command,
 And make some use arising from each branch,
 How all is set by order, not by chance.

- i. Man first was holy, every way upright,
 But not confirm'd in that his happy plight.
 I often think, the nature of that state
 Call's us to mind, to what it doth relate,
 And what's peculiar to that alone,
 What kind of life dependeth thereupon.
 And that we may the matter better trace,
 To set it right, upon its proper Base,
 And not too high; or equal it with those
 Who by redemption do with Jesus close,
 As to their better part, while they live here,
 Much more their crown, when glory shall appear:
 And if the saints, though yet not glorify'd,
 Have somewhat here, 'bove Adam magnify'd:
 Then much more short was Adam at his best,
 O'th' second Adam; (where lies all saints rest.)
 On th' other side, to find out Adams place,
 We must allow that in a various case,
 His state was better, yea much more sublime
 Than any of the saints on earth: In time:
 For he had perfect nature: they have not,
 He had no sin, they stained with that blot.
 No trouble he; the best of them have many:
 He had no want: of them not found by any.
 His pleasure full: they injured with pain.
 He knew not death: they all do death sustain.
 He mutable indeed: And much more they:
 Should teach us all, 'gainst him not to inveigh:
 As if had we been placed in his room,
 We should have 'hun'd the mischief that is come.
 And to set home the power of this use:
 I'll tell a story of the like abuse.
 A certain man they say there was of late
 Born or reduc't unto a poor estate,

Though

Though weak was forc't to work hard for his bread,
 Cry'd out: had I been plac'd in Adams stead,
 I would have kept my self and others free:
 Oh Adam! Adam! what hast brought on me?
 A certain Lord o're heard this poor man chide,
 Call'd him from work, and said, he should be try'd
 With all that plenty, that he could desire:
 If he would but forbear once to enquire
 Into a cover'd Mefs, on table set,
 He should be richly fed with wholesom meat.
 Accordingly he did: Some meals had past
 To great content and comfort: but at last
 The man alone (he thought) within that house,
 Peep't into th' dish: and out there leapt a mouse.
 By this mischance the man might eas'ly fadom,
 How little cause he had to chide with Adam.
 His Eden's lost, he must to work again,
 Renew, redouble former grief and pain.
 'Twas bad at first, but this augments his groan,
 Excuse is broke; the fault is now his own.
 But this is but a story I confess:
 And if the word of God doth not express
 A proof thereof in other circumstances,
 Such things as these might seem but like Romances.
 For by this deed the poor man had bewray'd,
 He was the child of him that us betray'd.
 And thus our Saviors check against the Scribes,
 Detects their wickedness in all their Tribes,
 And generation's past from Abels time,
 To Zacharias for the self same crime,
 If they had liv'd in ancient times of old,
 They never would so wicked been and bold
 To murder Prophets: for they build their tombs,
 And make them fine; these stand up in their rooms;
 And who but Abel; with the Scribe and Priest?
 What are these murderers? Ask Jesus Christ.
 'Tis not their painting of the Prophets tombs,
 But killing him that stept up in their rooms.

Matth.

23. 29,

unto 36.

This

This makes them murtherers : that hypocrites:
And for both these our Saviour them indites,
Proceeds to fence, foretells execution,
Without a remedy or absolution.

But here's a double knot : no more than so?
Is Christ so hasty ? but a word and blow ?
I answer first : they had no such pretence,
That great reproach against him to commence,
They were the first to whom our Saviour came,
And Some of them believed in his name.
Disciples also had the first command,
Amongst the Jews alone to make a stand,
In all their preaching with a prohibition,
To go no further in their first commission.
Not to the Gentiles, and Barbarians,
Nor to the cities of Samaritans.

'Twas more than once he strove their hearts to soften.
Witness his cry ! Jerusalem how often
Would I have gathered thee ? but thou would'st not,
And therefore is thy house now desolate.
This desolation had a double fence,
And also doth contain twofold offence,
To each of which he renders a reward,
To each respective fault hath strict regard.
The first was temp'ral, slighting outward means :
The last eternal, quenching inward beams
Of light let in, upon their conscience,
Till remedy was past to heal offence.

One legal is ; next Evangelical,
To each of which they found respective fall.
Without dispute, i'th' first there's many fell,
And yet by grace recovered were from hell.
For Some that shed Christs blood, we find at large,
He pray's : Oh Father ! lay'r not to their charge!

Act. 2.
23, 38.

And for an answer to his intercession,
See but what Peter hath in that expression,
How first he doth that cruel murther tax,
Yet afterward doth wholly that relax.

On th^e other side, there's Some have but regard
 To outward means alone: have their reward
 For all their lamp-profession, never come
 Into the marriage-chamber with bridegroom.
 To close this head, and what it doth comprise,
 Our Parents fell, they died, and shall rise;
 I pray you tell me, which of all these three
 May not be said of their Posterity?
 And for as much they sinn'd against the law,
 But are not blam'd of any gospel flaw,
 We have good grounds to hope, they both are blest,
 And taken up into eternal rest.
 And that's my ground I firmly do believe,
 For simple law-guilt, either there's reprieve,
 Or if not so, remission at the last.
 (For divers infants of the first ne'er tast,
 That suffer death, as soon as they are born,)
 Shall rise again in the eternall morn,
 Were never guilty of a gospel breach.
 What scripture saith, them second death shall reach?
 And if we do but mark this process well,
 It gives great light; what's law: and what gospel.
 The second head as far exceeds the first,
 (I may not say, as best exceeds the worst)
 For what is worst superlatively's evil,
 Improperly affixt; (except toth' devil)
 Nor can I say, as heaven exceedeth hell:
 For Adam at his best there might not dwell.
 But this I'll prove; the diff'rence of their birth
 Has as great Odds, as is twixt heaven and earth;
 The first man Adam earthy came from thence.
 The second Adam by præ-eminence
 Was heav'nly cali'd; becaus from thence he came,
 From either place each Adam took his name.
 The second Adam as he's mediator,
 Taking our flesh, appeared somewhat later.
 But if we mark his first original;
 He was 'fore Adam: yea, was first of all.

2.



Math. 1. O'th' mother side, we know his propagation :

Isa. 53 8. O'th' Fathers, who can tell his generation?

Psf. 110. 1. By one he's Davids son, set on record :

Math. By th' other David calleth him his Lord.

22. 44.

By one he's man ; but by the other God,

By both together God and man abode :

By one he's fles'h ; by th' Spirit doth excell,

By both together he's Immanuel.

By one debas't, on th' other side exalted,

By both together rules ; when most assaulted.

This second Adam God-man not divided,

Neither confus'd ; but really united:

The second witness, call'd the Word and Son,

Affum's our nature : so the work is don.

We may not think the manhood comprehends

The Godhead, which to manhood condescends.

Nor may we judge the Godhead is debas't,

Although the manhood is extreemly rais'd.

God cannot suffer, yet Immanuel

Humbled himself into the lowest Hell :

What riddle's this? the Godhead doth not suffer,

Manhood advanc't above it self quite over?

Yet he that's both together suffers more

Ten thousand times than any did before.

Exceeding power's in the manhood put,

Yet is the Godhead from all suff'ring shut.

A mysterie ; the Angels strive to peep,

Yet must submit with admiration deep.

How much less man, who came so far below,

Can fully reach this Mystery to know? (found!

Oh height and depth! oh length and breadth pro-

What wonder's this, the Angels cannot sound?

Made somewhat lower : yet advanced higher

Than Angels utmost glory dare aspire.

To which o'th' Angels hath the Father said,

I have thine enemiesthy foot-stool made?

And till compleated give thee this command:

Come sit thee down upon my right hand!

Oh

Oh what is man conjoyn'd to such an head,
 'Mongst or above the Angels numbered!
 This second Adam is we know not what
 In full extent : Perfection, and what not?
 Hee's rich and full, with thousand treasures more
 Eternitie too Little to tell o're.
 Oh blest are they, who know of him so far,
 That their capacities too narrow are
 To know his worth ! If inward estimation
 Inflame the heart with love and admiration,
 Blest be those souls that ever they were born,
 Tho by first Adam lost, undon, forlorn,
 Who by this second Adam are repair'd,
 Reciev'd to grace, and from destruction spar'd!
 T'is he that offers every mothers child,
 How ever stubborn, temptred or beguild,
 To turn and hearken to his blessed voyce,
 Renounce themselvs, and in his grace rejoyce;
 Ha's don enough, and suff' red ten times more
 Than will discharge their debts and pay their score;
 And is so gracious, he will not disdain
 (Though Banckerupt) to set them up again;
 And so advance their state 'bove what it was,
 As Heav'n doth earth in glory overpass;
 Will be their King, their Priest and Prophet too,
 Will guid their hearts, their enemits subdue,
 Teach them to know, and find the perfect way,
 When to the right or left they'r apt to stray;
 Can pardon frailtys; all iniquities,
 Yea Crimson-fins that reach above the skies;
 Can ease the Conscience, purge the conversation;
 Give grace and glory by his free donation.
 Oh do but trust him : Seek to be upright:
 Upon his word you may *Probatum* write.
 At great Assize, what think you? will you grudge
 That this your Dearest kinsman is your judge?
 Who lov'd you here; and you have loved him;
 Hath fill'd your Souls with comforts to the brim :

And

And knows your longings : wait untill you hear
 The Bridegroom comes, and in the clouds appear.
 But if his wrath be kindled 'gainst his foes,
 Who have despis'd his grace, against him rose,
 Reject his word, and grieve his holy Spirit,
 Will not regard his blood and precious merit,
 Regard no warnings till it be too late,
 Till given over to be reprobate.

The lamb before-hand slain becomes a lyon:
 And such will hear him roar out of mount Zion;
 Will tear in pieces all his enemies,
 Where none to help shall evermore arise,
 No lamb so meek; no lyon half so fierce,
 There's none so tender; yet none more averse,
 Who kills and cures, receiv's and casts away,
 As he sees good: and men improve their day,
 For diff'rent shares he rightly will dispence,
 Now love and hate shall have its recompence.

3.
Jud. 6.

The devil (thirdly) meets our meditation,
 Who from's Original made deviation,
 And if we heed not his deceitfull wile,
 (While we decipher him) will us beguil.
 But heed will not deliverance afford,
 Unless we have protection from the Lord:
 For refuge then let us to him repair,
 Against this Prince of power of the air.
 By faith in Christ may we resist him so,
 That he may fly from us a vanquish't foe.
 What ever was the devils main offence,
 That cast him out to his just recompence,
 We do not clearly find: but by his name,
 And what he do's, and how he play's his game.
 With what success, and how he doth allure,
 And how torments with rage and malice pure:
 What cunning tricks he dayly doth devise,
 By seeming slights can paint his foulest lies.
 What accusations fram'd gainst God and man,
 And pride for which his Judgement first began.

1 Tim.
 3. 6.

His

His hatred, murder, curst influence,
Whereby his vassals dayly doth incense
To all ungodlines with great excess,
An enemy unto all righteousness,
Such as his children are, much more is he,
As in the scripture we may plainly see:
Add hereunto the mark at which he aims,
Utter destruction, bodies, souls and names.
Take notice then how little strength we have,
And that that's given, seeketh to deprave,
And hath depraved us o'r much already,
Becaus we are so tottering and unsteady.
With him's no truce: he'l never cease to fight,
But at our head he strikes, our heel doth bite:
And if we fight not dayly we'r undon,
Which must be under th' Banner of the Son.
Or els our fighting will us not avail,
At smallest onset when he doth assail.
This is our adversary; here's our war.
If we be conquerors, or conquered are,
Is not a May-game, nor like Morris-dance,
If we retreat, with courage or advance,
All that we have here, or hope to partake
For all eternity here lies at stake.
And for this war we have but little time,
If we lose all this prize it's our own crime.
We cannot say, but that our Captain's good,
Nor had we lost, if we by him had stood.
He never fail's a soldier that will fight,
How weak soever, if he be upright.
Arm, arm, oh Christian soldiers! do not slack,
Your captain do's and suffers for your sake,
And you'r oblig'd for his more than your own:
You win or lose a never-fading crown:
And if you fail, you are not onely poor,
But wrath toth' height intail'd for evermore.
There's not a soldier at that dreadful day,
(That stands the fight and will not run away)

Ab. 132

10.

Joh. 8.

44.

Was ever conquer'd, never forc't to yield.
 No hearty soldier ever lost the field.
 But treacherous hang-by's, who could not abide,
 Or had a greater love to th' other side.
 A soldier, that is true unto his trust
 Shall find the issue far beyond his lust.
 There's no Uriah's letter carried here,
 By treachery to leav a man i'th' rear,
 And then wheel off on purpose to betray
 The valiant man that would not run away.
 Our captain scorn's such baseness at his heart,
 And will not suffer such a poisonous dart:
 Yea he directs the darts of all his foes,
 That none prove mortal unto his i'th' close.
 He hath this greatest traitor in his chains,
 Hath cast him out already; and arraign's
 The dragon to be bound unto his stake,
 And him and his will cast into the lake.
 Without dispute, such war was never known,
 To say beforehand, all shall be our own;
 And find it true, upon the captains word.
 Yet this is so, upon his own record;
 Who never yet would eat his word he said,
 But to maintain it hath most dearly paid.
 And that's the issue of the Judgement-day,
 To make all good, what ever he did say.
 For heaven and earth shall pass, before one jot
 Of what he saith shall suffer any blot.
 But here's a caution answering an objection,
 As if we speak too much of this protection.
 Do we not know, that many captiv-slaves
 The Devil holdeth in his darksome caves?
 Where is the man, how well so-e're he fares,
 Who hath not been, or is not in his snares?
 Who are not his before they be redeem'd?
 How many left, not minded or esteem'd?
 Indeed, when stronger casts the strong man out,
 All this is true: yet suffers many 'bout.

Is hardly freed, while he draws his breath:
 His perfect freedom comes at point of death:
 And then sometimes he trembleth every joint,
 Becaus he's doubtfull of the turning Point.
 And when he sits and tries his conscience well;
 Is at a loss: whether for heaven or hell?
 We'd need be carefull, least our libertie
 Do tempt us to licentiousness to fly.
 I answer: that th'abuse of liberty
 So common, catching, specious is and fly,
 That all our Zeal is (mixed with discretion)
 Little enough for Christian profession.
 But that our zeal may have the larger scope,
 With sharper edge, to cut licentious hope,
 We must as tenderly and plainly shew,
 What just encouragement there doth accrew
 To every faithfull soul that is sincere:
 Least weak believers sink through slavish fear,
 Incouraging to duty (not in sin)
 Our captain strives his soldiers hearts to win.
 Although the dog will catch at childrens bread;
 Shall children suffer hunger? not be fed?
 Though special care upon the pastor lieth,
 To rescue childrens crumbs out of the teeth
 Of dogs and swine, that will but vomit up,
 Or els abuse each morsel and each drop,
 And yet there's somewhat, both for dogs and swine,
 That suits their natures: (not such precious wine)
 And with each bit must often have a knock:
 Commands with threats, and stripes laid on fools
 But yet the greatest doubt is left behind: backs.
 In what respect, All grace with Christ do find?
 And there's another that doth thence proceed,
 How every soul from Satans chains is freed:
 Of both which points there is relation made,
 In former part of this discourse: I add
 (As brief result of that) there's common grace,
 Takes hold of every person in each place:

That common grace doth more or less unlose
 What Satan binds : and further doth dispose,
 And teach the conscience how it may be freed ;
 Both from the serpent and his cursed seed.
 But who so doth not listen to that grace,
 And where those warnings never do take place,
 Till day of grace be out : it's then too late,
 And then the man is rendred reprobate,
 Goe's on in sin, is wholly sold to evil :
 More than a slave : a perfect child o' th' devil.
 But till this visitation-day be ceast,
 There's hope for any soul to be releast.
 There's two examples seem to give some light,
 How long there's hope against the fiend to fight.
 By one there's hope : though in a dangerous case,
 The other shew's repentance had no place,
 They both were forcerers, who did bewitch
 The common people with their dev'lis h tricks.
 The first believ'd (nam'd *Simon*) was baptiz'd,
 Yet clearly shew'd he had but temporiz'd.
 And had not yet a portion with the saints,
 In Satans bonds (by Peters just complaints)
 And yet he leavs him not as quite forlorn,
 Exhorts to pray'r, repentance, and to mourn.
 Whence 'tis imply'd that Peter must confess,
 He might attain unto forgiveness:
 And who can tell the issue at the last ?

Act. 8. For *Simon* sought their pray'rs for what was past.
20, 24. And so it's left at least twixt hope and fear,
 Becaus no farther is recorded there :

Although in Satans bonds he still was held,
 Yet Peter doth not call him Satans child,
 Which gives a glance at least, that what was don,
 Made him the devils vassal, not his Son.

Act. 13. 8. Second example called *Elymas*,
 Paul roundly proveth was another case,
 Who strove to turn away the Deputy
 Fro' th' faith (withstanding Paul :) Paul mak's reply.

Oh full of subtilty mischief and evil,
(Gods righteous ways perverting) child o'th' devil!
No word of exhortation to repent,
As little sign he did at all relent.

And thus Christ branded some o'th' stubborn Jews,
That did his own and fathers word refuse.

Though once believed will by no means own him, *Joh. 8.*
But in rebellion take up stones to stone him. *44. 19.*

I cannot say but that a devils child

Co-heir inol'd is, and on record fil'd:

Psal. 69.
28.

Now raced out o'th' book of common grace:

See what the margent notes, and look the place.

Croft out of one, and not put into th' other,

Doth argue that there's two, which oft we smother,

Or do confound for want of clear distinction,

Becaus we do not mark the true precinction.

Each of those books, which by the Scripture's don,

So far as I can see, as clear as sun.

The first doth shew that each one hath a share

By common grace, for what is written there.

And if he do recieve the purchase made,

Rev. 3. 5.

He's never blotted out, as Jesus said:

But if he cast it off, he'l purchase strife,

For Christ will blot his share from book of life.

Rev. 22.

But then there's one, where righteous ones are writ, *Rev. 17.*

Whose names are there shall life and glory get.

8.

What Jesus is, hath suff'ed, and hath don,

Invites us all forthwith to him to run.

But (Satan painted in his proper hew)

Call's loudly him and's nature to eschew.

Co-heirs with one or other we shall be,

In heaven or hell to all eternity.

What diligence becoms us to beware,

With which of these we finally shall share?

4.

Our fourth head shows the state of ev'ry soul,

While conscience doth the devils works controll,

With invitation to the better part:

Satans suggestions too withdraw the heart:

Thus fighting, striving, struggling, Pro and con,
 Untill the soul be either lost or won :
 Though strictly looking what we have propos'd,
 I find this head, i'th' fifth to be inclos'd.
 I rather therefore will return a while,
 To shew how serpents leaven doth beguil
 Each mothers child ; before the news of grace
 Doth touch the heart, e're conscience giveth place,
 (Though by constraint) to hear the joyfull sound,
 From whence (accepted) grace doth more abound.
 But here I have a Theme so large and full,
 To me't appears, somewhat a doubtfull pull,
 Where to begin, or where to make an end,
 Or how to circumscribe this crooked fiend
 In all his workings in the heart of man,
 Before the gospel tidings first began.
 Or till the Spirit somewhat doth impart
 Of gospel grace within unto the heart.
 But that we may correct our methods-growth,
 Take notice henceforth, this is but the fourth :
 And that we may these steps the better fadom,
 We must look back again toth' state of Adam.
 Where first the Serpent with his wily tricks
 Prevail'd with man to kick against the pricks.
 When man was innocent, and knew no sin,
 Then did the serpent first his craft begin
 To vent his poyson : feigning that the Lord
 Had much deceiv'd man by his threatning word,
 To keep precisely to the given law,
 And that he needed not to stand in aw.
 And if we mark his crafty footsteps well,
 It is the method which he useth still.
 There's not a man that lives, (that acts his reason)
 But still the serpent tempts him to this treason.
 For as the Law before the Gospel came,
 There is that order in the very frame
 That God hath plac'd in each mans conscience,
 That is a witness 'gainst the Law's offence.

Nor is there one that e'er you heard or saw,
 But first hath conscience of a righteous law,
 According to the means and dispensation
 That God doth use in every place or nation.
 Whether they have the written word or no,
 They have a law, by which they ought to go.
 And as the means are given and apply'd,
 So have and shall their consciences be try'd.
 Take up a child; and you shall often hear,
 He'll yield, 'tis bad to cosen, lie and swear.
 To do to others, as we would to us
 Should be intended: and men living thus
 In heart and life; without deceit and guile
 Is one great part of duty to fulfill.
 There is another part which is the chief:
 Duty to God, from whom we have our life,
 Can help or hurt us, as it pleaseth him.
 Commands and threats reach consciences betime.
 And if there were no false insinuation,
 To tempt us from our duty, in relation
 To God and man; we should our maker love,
 Worship and serve, sincerely and above
 All other things: and do our neighbour good
 In word and deed; as our own flesh and blood.
 Now look what hurt us first, doth hurt us still,
 This serpent did and doth our fancies fill
 With great deceit; obtrudes, upon us lies,
 Rides over conscience; tempts us to despise
 The checks it gives: as if it was a bable,
 And told us nothing but some lying fable.
 And hence we find, we usually commence
 Against the Lord himself our first offence,
 (As well as greatest:) Almost every sin
 Doth with some slighting thoughts of God begin.
 Let us but mind, how sin doth first deceive.
 The case is plain: as Satan cheated Eve.
 Had God stood sovereign in the womans heart,
 (Untainted there:) It was not Satans dart,

Nor his alluring her to hear and see,
That would have toucht her with the fruit or tree.
But once cast off that aw, then every thing
Will to this kindled fire fewel bring;
Then what we see, hear, tast, feel, touch, or smell,
Will presently infect; and stink of hell.
Let's take a tryall in a known example,
Where't will appear to fence more clear and ample.
Suppose a servant, thief, or any child
Should by some tempting baits be so beguild,
To covet somthing that is none of his;
And knows, in taking, he shall do amiss.
What ever stops him (if that do appear)
The case is plain: he dare's not take't for fear.
But if he think there's none who can him see,
And none shall know (when stol'n) that it was he,
When fear is conquer'd, do's he care's not what.
As drunkards do; when they have got a pot.
'Tis Satans work fearless to make of sin,
And that he may his purpose better win,
While sin is baited he will hide the rod,
To make the sinner cast off fear of God.
And yet his methods are fear to create,
By sundry fancies cast into mans pate.
Never so fenceless, foolish, vain, and odd,
Fear every thing; (and what you will:) but God.
For fear is good; as God did it create:
It's onely bad as 'tis inordinate.
Most hurtfull then and most of all debas't,
When on wrong objects set: not rightly plac't.
When man hath sin'd, and conscience call'd to tryal,
Then Satan tempts to make a flat denial.
In Sarahs case; when God conviction gave,
For laughing: said right out; shee did not laugh.
The like did Saul: when Samuel reprov'd
Neglect of duty; which to him behov'd,
With Brazen face, did flatly to it stand,
He had obey'd Gods righteous command.

At other times when conscience should be try'd,
 Then Satan strives and tempts the man to hide.
 Makes him believe, in such a case 'tis best
 By any means to keep himself from test.
 When mans reprov'd: rather than he will hear,
 Like the deaf adder, he will stop his ear.
 Those wicked men were poison'd with this leaven,
 That stoppt their ears, just when they stoned Steven.
 But when that fails: To cover sins abuses.
 There are a thousand shifts and vain excuses,
 Thus Adam Eve: and Eve the serpent blaim'd,
 Fig-leaves must serve, least naked parts be sham'd.
 But God is righteous, sinners shall be dumb;
 Have no relief, untill the gospel come.
 And Satan (by mans fault) brought in that flaw.
 There's none upright: if judged by the law:
 The Law accuses; but did never quit
 A soul from death, in Adams days: nor yet.
 And therefore I proceed unto the fifth,
 Where man condemn'd by law may get a lift.
 'Ere I proceed, these two heads us advise
 To think of Satan in a double guise.
 The last declar'd his nature what he was.
 This; what (in all depraved men) he do's.
 And what he doth in man is also double,
 I hope to search, it may be worth our trouble.
 The first is disobedience to the law,
 By which he wounds the conscience, makes it raw:
 Which if he cannot wholly cauterize,
 Dawb, mince, excuse, extenuate by lies,
 He'll follow't close; gall, lash, scourge, chide and tear,
 Make conscience feel the fruit it cannot bear.
 And for the Law-transgression the Lord
 Himself doth back it by his holy word,
 Yea God and Satan (though in opposition)
 Make conscience feel the fruit of sins commission.
 But God and Satan have quite different ends:
 Satan, destruction, God, humbling intends:

That sinners may prepared be for grace,
 Which Satan strives in man may take no place.
 And that's the second work by Satan us'd,
 By which his venom (in our hearts infus'd)
 Doth operate against the gospel light,
 With more enraged subtilty and spite.
 But in the present head we that adjourn,
 Untill we come toth' next, for there's its turn.
 Mean-time we see, how Satan seeks the doom
 Of out-law'd sinners : e're the gospel come.
 And when once cast he gives no space to breath :
 Because he knows they have deserved death.
 But all this while, so long as 'tis but law,
 It can beyond first covenant terms not go.
 As Adams case (before the gospel came)
 The law offended, judged by the same.
 Look what the law had threatned, he incur'd,
 His punishment was equal to the word:
 And that was death, I freely do confess,
 With each appurtenance, and nothing less.
 But 'tis the first, and not the second death,
 Which is inflicted on all souls that breath.
 The second death is quite another thing,
 Which gospel wrath denounceth and doth bring,
 When gospel ties are broke and cast away :
 There's no compare, see what the word doth say
 Since Adams time : it is another case,
 Gospel as well as law now takes it's place.
 You hardly can detect a sin that doth
 In one or more degrees not touch them both.
 For every sin doth violate the law,
 But many sins toth' gospel do not so.
 The gospel pard'neth every sin, but one :
 Doth pass by many : but indulgeth none.
 The gospel pard'neth every sin to many,
 But unto some it doth not pardon any.
 But then the sin is come to such an height,
 It hath to grace don uttermost despite.

Heb. 10.
 28, 29.

Sometimes

Mat. 18.

27, 34.

Joh. 16.

11.

ver. 8.

5.

Somtimes the sin is dyed so in grain,
 That what was pard'ned, impard'ned is again :
 Becaus'twas pardoned upon condition
 Of faith in Jesus Christ and true contrition.
 The gospels pardon or severity
 Divides'twixt falf hood and integrity,
 Or (which is one)'twixt faith and unbelief:
 Which fits for Judgement, or vouchsafes relief.
 Which two i'th' illue doth determinate,
 Who are elect, and who are reprobate.
 But he that writh'd mans nature thus awry,
 Is judg'd already to eternity.
 Which Jesus Christ i'th' Gospel doth proclaim,
 As one main end, why into th' world he came.
 And to convince of sin and righteousness,
 Which in the following head I'l farther press.
 And thus at last I come unto the fifth,
 Which gives to out-law'd sinners such a list,
 That nought but willfull final unbelief
 Shall hinder sinners from the best relief.
 And that's what grace from Christ doth intervene,
 Into our nature, in the gospel scene.
 I thought I had an open field before,
 But here's such plenty, fill'd and running o're,
 That men and angels here are at a loss :
 One of a thousand but to touch i'th' gross.
 But for particulars : to mention all,
 And to explain each parcell to the full,
 Exceeds an angels power, human reach,
 Though altogether I should both write and preach.
 But that will not excuse to leave it so,
 We must the scripture searh, and take therefro
 As grace instructs : depending on the Lord
 To pardon faults : and needfull light afford.
 But if you'l ponder what was said before,
 We shall not need here to repeat it o're.
 The general import o'th' whole discourse
 Doth here and there this subject reinforce.

We

We shall a little recapitulate,
 And briefly touch, what's largely said of late:
 That means of grace, and common resurrection
 Reprieve from death, supplies, with free protection,
 Do oft invite the sinner to recall,
 What are the fruits of his rebellious fall,
 Of which the sinner hath a feeling sence.
 (If he regard it) in his conscience.

There had no place been for remorse for sin,
 If suddain death had forth with us herd in.

But that reprieve (That sinners may regret)
 Declares, the sentence Christ doth mitigate.

And that long suffer'ing leads man to repent,
 Confess his sin, and turn incontinent.

But if he yield not, it shall be much wors,
 And him involve into a gospel curs:

Isa. 30.

33.

Rev. 20.

34.

A lake of fire kindled by the breath
 Of God himself: which is the second death.

And if the door of mercy once be shut,
 Eternal wo will seiz upon him: but

If they will turn to him; renounce themselves,
 And not depend on any creature els;

Let him but rule and pardon, cleanse and teach,
 He'l give his spirit, that shall dayly preach,
 Bless instruments; and institutions too;

Tho sore afflictions may increase their wo,
 Yet all shall be for good; i'th' issue tend

To everlasting glory in the end.

This is the sum of what the gospel treats,
 'Gainst which the devil striveth with new cheats,

To circumvent the gospel; as he saw,
 He had prevail'd, for breaking of the law.

He knows there will not be a sacrifice,
 Again renew'd to those that this despise.

Yea now he knows conviction by the law
 Is wrought by Christ, for humbling and for aw:

Not for mans ruin: But his preparation
 For present holiness, endless salvation.

Which

Which way soever grace comes to convince,
 By Law, or gospel : this old Airy-Prince
 Strives to evade : to make it void and null :
 That he may show his malice to the full.
 He knows if Christ be heartily embrac't,
 He shall for ever from the soul be chas't.
 A soul restor'd from sin, from loss to gain,
 That is the devils torment : this his pain.
 Becaus I spake so much of this before,
 I shall at present strive to do no more,
 To what is said already : But incline
 My self toth' Sowers emblem to confine,
 As to the high-way, stony, thorny ground,
 (Which to this head belongs) wherein is found,
 How both's at work, to parly with the soul :
 How Christ and fiend each other do controll:
 And where there's plainly laid some signs to know,
 I'th' process how the case at last will go.
 The order shows how sinfull man's inclin'd,
 Wher Jesus Christ doth first declare his mind,
 And how the devil watchfull labour shows
 To steal the word, as cat doth watch a mous.
 This parable I rather stand upon,
 Becaus our Savior makes so much thereon ;
 Although he taught them not in any case,
 Without a parable: this in first place,
 (And as the chief) he lets them understand,
 That all the rest doth upon this depend :
 For if they knew not this (which here is prest)
 They could not clearly understand the rest.
 This seed the sower casteth intoth' earth,
 Doth plainly shew the progress of new birth,
 And where the danger lies : and who the foes,
 That intercept the birth in bearing throws.
 Beside he doth convince, that therein lies
 The riches of his kingdoms mysteries.
 That sloth might not their understanding darken,
 He solemnly invites them all to hearken.

Mark.
 14. 13.

vers. 17.

vers. 3.

As

Job. 3.
12.

Mark.
4. 15.

Deut. 30.
11, 14.

Pf. 19.

Rom. 10.

2 Cor. 4.
2.

As he began this needfull parable,
To raise their hearts, they might attend it well.
He shows it first in nature as it's grounded,
And afterward how spirit^ually expounded,
That from such earthly things we know we might
(By his direction) see som heavenly light.
Here first of all we see the sowers part,
He taketh care the word shall reach the heart,
If it abide; or let be stol'n away,
There's not a soul that shall another day
Make that excuse: (the word reach't but the ear,
And never toucht the heart with love or fear.)
'Tis hearts and reins in Judgement shall be try'd,
Which could not be, if this could be deny'd.
When Moses spake to Israel from the Lord,
Beaus they cast behind their back his word,
God personates th' accuser and maintains,
'Twas in their language, reacht their hearts and reins.
David and Paul with Moses do consent
In Law and gospel, heavens and firmament,
Looke every quore, conjunct and then apart,
You'll find them all directed to the heart.
But here's a knot which needs must be unt'y'd,
Before the use hereof can be apply'd.
How many do object in general,
That this cannot be said of each and all,
For tho there's here and there an heart attackt,
There's 20 thousands, whose hearts never ake't.
Nor were delighted with the joyfull sound,
Even where the outward preachings most abound.
How can I say then; 'tis our Saviors part
To carry home the word unto the heart,
And that no gospel curse shall e're betide,
But what in conscience-court is clearly try'd?
I answer here (and hope it may conduce
To rectifie a very great abuse)
I must distinguish how the point is meant,
No further than it hath the words consent.

Rev. 22.

18, 19.

Nor you nor I may licence take to strain
 The word to further breadth than't doth contain:
 Nor make it shorter than its precincts show
 Its Author hath commission'd it to go.
 For if we knowingly substract or add
 To revelation that's already made,
 The Judgement's greater than we can suppose,
 As we may find in revelations close.
 To come to th' purpose, here I do not say,
 That every time I hear, or read, or pray,
 Do hold discours publick or underhand,
 That always in all this I understand,
 If any man shall take it in such part,
 He cannot say, it always comes toth' heart.
 Nor is this outward ordinance alone,
 (Nor yet the main) by which the work is don.
 When Judgement comes, it comes not in debate,
 (So much at least) how under th' sound you sat,
 Or how you always minded what you saw,
 To carry't home, to gospel or to law :
 Tho all this well comes in at second hand,
 And shall be tryed when the heart is scan'd.
 But here's the resolution of the case,
 Christ holds his visitation in each place,
 Knocks at our door, convinces when he will,
 To know when th' heart is toucht, hath th'onely skill.
 'Tis not his will that mortals take the pains
 The conscience court to hold : (try hearts and reins)
 Except within the compass of our own, (shown. Mat. 7. 1.
 Where we may judge by light which there is
 But (for a close) Christ useth th' outward part,
 To that intent to carry things toth' heart,
 And when it comes at heart, (how ere't comes there)
 The heart shall answer when it doth appear.
 'Tis known to God how long men trade in sin,
 E're th' heart is toucht conviction to bring in:
 For though God hath his day till that appear,
 Man cannot listen, understand or fear.

What

What e're they hear, they cannot once apply,
 Untill by grace the heart be do untie.
Hof. 11. But to convince they'r under Satans claws,
 4. Men cannot eat till he unlofe the Jaws.
Az. 6. But when his light ſhall ſcatter Satans miſt,
 10. He ſpeaks with power men cannot reſiſt.
Heb. 3. And that's the day man's call'd to aſt his part,
 15. To hear his voice, and harden not their heart.
 For tho man cannot then gain ſay conviction,
 Brought by the word ſome providence-affliction.
 The former ſample ſhow's men (if they liſt)
Az. 7. Obedience to that light may yet reſiſt.
 51. And here's the caſe, when Sower firſt began
 To ſow his ſeed with in the heart of man :
 And that's the firſt beginning in relation
 Toth' working of the day of viſitation.
 Grace that appears to all men ſhall impart
 Both law and goſpel (in its time) toth' heart.
 A ſecond thing that comes in this firſt branch,
 When th' word's i'th' heart: what is the firſt miſ-
 And that is double too. It open lies (chance,
 By high-way-fide for every fowl that flies:
 The ſeed that lieth by the high-way-fide
 Can take no root; but rot, be parcht and dri'd,
 (Not ſtoln away) ne'er like to come to good,
 To bring increaſe for either ſeed or food.
 So'tis with word, although it were i'th' heart
 Wholly unbroken: whole in every part,
 No ſoftneſs or no moiſture can be ſhown,
 The ſeed but fall's upon a rock or ſtone,
 And that's the plague that grace would take away,
 If hearts rebell not always, and ſay nay.
 Sometimes it's found that hardneſs will not yield,
 Nor can be plow'd up; cannot be till'd;
 Breaks all the plow-ſhares: all the harrow-teeth.
 A heart that ſmarts, hear's Judgements, ruin ſeeth,
 Abides no diſciplin, will bear no yoke,
 Wild heifer-like, or colt will ne'er be broke.

Fer. 6.
 29, 30.

Like

Like knotty timber, neither ax nor saw,
 Or wedge can enter: so hearts under th' law
 Indure threatnings, Judgements, desperate
 Are sold to sin, denounced reprobate.
 Bellows are broken, lead consum'd in fire,
 The founder cannot melt, doth striving tire.
 Reprobate silver when it is detected
 Is given over, of the Lord rejected.
 But least the heart should soften, melt or bleed
 Satan's at hand to steal away the seed,
 And fills the mind with trifles, other things,
 That for a time some mitigation brings.
 Thus 't was with *Saul*, when with the devil vext,
 Must have an harp, to ease his mind perplext.
 And some have oxen, farms, their wives or whores,
 That turn all serious warnings out of doors.
 But how much pains this heav'nly husbandman
 Will take with such courseground, how long wait, when
 He meets with such repuls, so scornfull, high,
 They kick against the pricks that dare but trie.
 Nor men or angels know, nor enquire may,
 It is a secret lock't till Judgement-day:
 But yet in general we may be sure,
 Christ is long suff'ring, and will much endure,
 He often waiteth long, and visits often,
 Before he leavs a soul (striving to soften)
 And that the sinner may not justly grudge,
 'Ere all be don, he'l make the conscience judge.
 To speak expressly, (after scripture phrase)
 He tries all means, he useth all the ways,
 That's possible to use; Yea all he can,
 (saving his justice) 'ere he leavs one man.
 For patience long, for means he useth store,
 Ask's sinners verdict what he could do more?
 He doth not onely work till men deny;
 But bears their manners till they grace desie:
 The means all cast away will not applie,
 Untill in truth there be no remedy.

Jer. 6:
 28, 29,
 30.

Isa. 54:

2 Chron.
 36. 6, 15:
cap. 24. 1.

*Stony
ground.*

And thus by Satans juggling, and our own,
 (Neglecting and despising grace) undon.
 Yet some there are, who, after hamm'ring long,
 Come to some feeling of their former wrong,
 Begin to hear his voice ; (that doth invite)
 And hark with joy, contentment and delight :
 Ne'er comes to good : like stony ground they prove,
 Doth shew it self, there was not earth enough :
 No root i'th' heart : it lasts but for a time,
 While int'rest go's along; when 't's counted crime
 To stand for Christ, our goods and lives forsake,
 Then stony ground at bottom finds a lake.
 To keep our former method: here are parts
 Of sundry kinds, that might imploy our hearts,
 How Christ and Satan and the creature acts,
 What leaning either way, or what compacts
 We treat about; with Satan or with Christ.
 Before I come to stretch the point toth' high't,
 (For when it comes to that ; it is a case
 Our order makes the sixth and seventh place)
 There's one thing which I minded not before,
 Which Christ performs i'th' emblem of the Sower :
 Which has relation unto all 4 grounds, &
 That must be preach't, where e're the gospel sounds.
 Which reaches each as well as all the four,
 For which we must his faithfullness adore.
 Becaus I mist it first, I take it now,
 (Although the method do not well allow)
 And that is this, what ever Christ rehearst,
 He always lets us know the worst at first.
 He tell's us what's the fault of every ground,
 That in that error we might not be found.
 He tells us also what's the rubs and lets
 Which prejudices in our hearts begets,
 And plainly too's imply'd the Author, which
 Doth all along our hearts and minds bewitch.
 I'th' former ground the hardness of our heart
 By th' high-way ground, he fully did impart ;

The devils craft stands ready to assay
 To rob our hearts, and steal the word away.
 Now in this stony ground he doth declare,
 What several motives urge us to beware.
 The first is this we think we'r past the worst,
 If we get o'r the mischief of the first,
 If hearts be touched, and affections rais'd
 By law and gospel, we would then be prais'd.
 Recieve the word with gladness and with joy:
 We think noughts left that can our souls destroy.
 Nay; sayth our Saviour, all this may be don,
 And yet you have not clos'd with the Son,
 You'r not resigned to lie at his foot,
 And therefore in your selfs you have no root,
 Christ is not fixed in the heart by faith,
 No due regard to what he doth or saith.
 If you were thorow, neither foe nor friend
 Could hinder from induring to the end.
 You seek your selfs; but make no count of him,
 All your profession lasts but for a time.
 They that take him must suffer when he call's,
 Be well content though loss or death befall's.
 Now persecution first or last will rise,
 For Jesus sake; the world will you despise;
 And if you count not thus, you'l him betray,
 Rather than suffer; you will fall away;
 When Christ rides triumph you'l Hosanna cry,
 But led toth' high-priests hall, bid crucifie.
 Just as Samaritans once dealt with Jews,
 When under hatches, did them most abuse;
 But when they prosper'd, that they might bear sway,
 Profess'them brethren, Jews as well as they.
 That's no new thing to turn the cat i'th' pan,
 How many since play right Samaritan?
 Since Christ was born 'twas Epidemical,
 Infecteth still, and I fear ever shall.
 The Crown, the Sword, and Mytre bear the bel,
 What these establish passeth gayly well.

Religion, when it's worn but for a cloke,
 Will shun the fire, very shy of smoke.
 Hot service suits not with the feigning ape,
 That counterfeits both colour and his shape,
 Will wear mens clothes, and feign deportment so
 As they are taught; for persons seem to go.
 But throw but nuts amongst them: then they'l scam-
 And quite betray their specious preamble. (ble,
 There lies an int'rest will not be forsook,
 Though skin be torn (that's neerer than a cloke)
 Yet those most dextrous in this wily game,
 Have 20 tricks (a while) to hide their shame.
 But all too little: he that Christ forsak't
 Will lose his change of raiment (sham'd and nak't)
 If any cov'ring left, 't will be so foul,
 He'l shun the day-light, play the bat or owl;
 Flutters in twilight, screeches in the night,
 But dare not come abroad in open light.
 (Informer like) these fearfull birds of prey
 Lurk with dark lanthorns, others to betray,
 Play under board, like moles work under ground,
 Till all their baseness hatefull shall be found.
 This fear of suff'ring many do undo,
 To save themselvs make others suffer too.
 They'r such as these, that forward have appear'd
 For Christ in shew: when threatened and jeer'd,
 By human pow'r turn apes and fawning spanjels,
 To curry favour, ruin their companions
 That first they own'd, and truest trust pretended.
 But 'tis another whom they have offended,
 Who takes all treacheries, don for fear or pelf
 Unto his servants, as don to himself.
 To clear this point in hand a little more,
 Had we but time church-hift'ry to look o're,
 There is a catalogue from age to age,
 That may be found almost in every page,
 That shows how fear made some jobb in and out,
 And wheel to either hand, and round about;

Psal. 36.
 2.

Go like Antipodes by chance anon,
 Seem bolt upright upon our horizon;
 Just like the wind, unlike the weathercock:
 For though they change as oft, you'll find their back
 To stand i'th' wind; which is another case,
 The weathercock hath always wind in's face.
 There is a story of the last Queens Jester,
 When some hard matter did her musing pester,
 And doubting the result or bad event,
 No arbitrators found indifferent.
 But when the Jester found where th' shoe did pinch,
 He told her he could fit her to an inch,
 She should confess her self those men he meant
 In all the world were most indifferent,
 No feigned story 't was (fable of *Esope*)
 Those he advis'd, were divers learned Bishops.
 I heard not what her Majesty reply'd,
 (Or have forgot): it's like she said; he lyed.
 To make it short; the Queen seem'd much displeas'd,
 Untill the wily Jester somewhat eas'd
 Her heavy dumps; which was his chief design:
 His office lay her grief to undermine;
 But ne'er intended to presume so far
 From Jesters place; to start up counsellor;
 To make her merry was his chief intent,
 And thus the Bishops prov'd indifferent:
 Remember Madam; in your fathers days,
 Your learned Bishops held to Popish ways,
 But in your Brothers time were Protestant,
 And in your Sisters back toth' Pope they went,
 And now you'r come toth' crown, (the Pope cast out)
 They've don't so oft; they roundly face about.
 I beg your gracious suffrage in this matter,
 If I belie them, or their names bespatter:
 If't be a slander, as the matter sheweth,
 Your Majesty will grant I speak the truth.
 I then appeal unto my sov'rain Queen,
 Were evermore indifferent persons seen?

Can you not judge these arbitrators safe?
 I have my end: I'm sure 'twill make you laugh.
 It seems ridiculous, I do confess,
 As it is stated in the Jesters dress.
 But think o'th' other side how many sheep
 Those Pastors have mislead; you'l rather weep.
 Read *Bonner, Gardner* in *Queen Maries* days,
 How they revolted from their former ways;
 And yet with fire and fagot fell upon
 Those that refus'd to follow these (foresworn.)
 If 't was so then; experience may convince,
 All is not gold that glitters ever since.
 What *Laud* and *Wren* and others more have don,
 Was not in corners, but i'th' face o'th' sun.
 Our subject shews, how in the sharpest trial
 Unstable minds are tempted to denial
 Of what before they boldly did maintain,
 I'th' twinkling of an eye turn back again.
 And if with care we take another round,
 We'll round about find hard and stony ground.
 When Roman Bishops felt the Heathens rage,
 No human power could their grief assuage.
 How many Martyrs freely lost their lives,
 And seldom had releas; but few reprieves.
 Thus under th' cross the gospel flourished,
 Untill a christian Emperor was head,
 To force religion by an human law.
 Take heed, I fear, there is the devils claw,
 Where Bishops go in pomp and earthly glory,
 Till Godliness was bannish't from memory.
 I'th' *Marian* days our worthy *Latimer*,
Crammer and *Ridly* Bishops: also *Hooper*,
 Then Christian Bishops carried with some fame,
 (Of Godly Pastors still there is the name.)
 But when the Bishops got into the saddle,
 They crush'd the pow'r of godliness i'th' cradle.
 Let Presbyterians, Independents too,
 But look about what some have strove to do:

When

When on the rising hand *Smeſtymuus*,
 Compar'd with *Saltmarſh* groans, ſhows ſtill it's thus:
 That outward glory and proſperity
 Hath ever turn'd to grace an enemy,
 It is an omen of a ſtony ground
 To ſhun affliction; with ſtate to be found.
 But here's a foaming gulf muſt needs be ſhot,
 (To ſtop a cavil) may not be forgot.
 Let be to Zealots, as themſelves would ha't
 (Saith turn-coat-tyrant *Julian th' Apoſtate*,
 To's forlorn hope; life-guard, harneit from hell,
 Led by field-maſſhal ſubtile *Machiavel*.)
 They'l not admit the magiſtrates defence:
 Fiat: content: let them be baniſh't thence;
 Kill, break, deſtroy, make havock, count it laughter,
 Theſe men rejoyce, they'r ſheep prepar'd for ſlaugh-
 It is their glory, triumph, heavenly crown, (ter.
 They get advantage, while we knock them down.
 Although th' objection hardly go's ſkin deep,
 (A perfect year) a child may through it peep:
 Yet I'l endeavor by the help of God
 To ſift it out, and ſpread it all abroad.
 Not that I think ſuch hell-apoſtate Jearers
 Can be reclaim'd by ſober men (God fearers)
 He that is filthy let be filthy ſtill,
 Caſt pearls 'fore ſwine, we know how't iſſue will.
 Be't known unto them, 'tis not for their ſakes,
 That any Chriſtian in their dunghill rakes.
 Are there a crew, for whom we may not pray?
 (Their ſin is ſuch) why? doubtleſs theſe are they.
 But to lend help, aſſiſtance, and to arm
 The faithfull ſoldier 'gainſt this curſed charm,
 Yea to give warning to ſuch looſe companions,
 As tread the ſteps of theſe devouring carions,
 Before they get toth' height of ſuch as theſe,
 That blood and marrow with a year outſqueez.
 I dare not ſay (what ever doth appear)
 Who ſins ſo high: though many ſhout and year,

Objection.

Answer.

1 *Joh.*
 5. 16.

And persecute, I know there was a *Saul*
 Did persecute : at last prov'd preaching *Paul*.
 He conscience made, and thought himself fast bound
 'Gainst Jesus Christ, and followers to impound,
 And put to death : and so did *Steven* greet,
 While murtherers their clothes laid at his feet.
 'T was ignorance, which after he confest,
 That led that dance, while he the saints oppress'd.
 But *Julian* was far worse an *Apostate*,
 That fell from Christ by malice, rage and hate,
 With through conviction of his dreadfull doom
 Cry'd *Galilee* ! methou' st overcome. (cross,
 Much like those Scribes, who knew their conscience
 Their sin which Christ prov'd was 'gainst holy
 But I return to answer the objection, (Ghost.
 Wherein I must distinguish by direction :
 And in what sence we seek not mans defence,
 Upon religion : 'tis not in pretence,
 And if we could cast off the magistrate,
 As divers do accuse us, (both of late
 And former times) has had sufficient proof,
 (What clamors have been rais'd) more than enough,
 We are perswaded that the law of nature
 Agrees with scripture wholly in this matter,
 That in our civil dealings towards man
 The magistrate should freely us maintain,
 So long as we behave our selves upright,
 Not doing wrong against their lawfull might.
 But there are diff'rent cases interweav'd,
 Jumbled confusedly, impos'd, receiv'd,
 Inverts all order, alters too the state.
 Lets view commission of the magistrate
 By these two places, nothing is more clear,
 Than that those magistrates did not adhere
 In their religion with the Christians ;
 And thence their ordinance is called mans.
 Now so far as they did not that exceed,
 The Christians in subjection were agreed.

Matth.

12. 32.

Mar. 3.

39.

Ram.

13. 1.

1 Pet.

2. 13.

But.

But if the heathen would impose their Gods
 Upon the Christians; there was too much odds
 Between the Christian duty and condition
 Of heathen magistrates, by their commission.
 And let men stretch commission to the high'st,
 No Christian magistrates in days of Christ,
 Nor his Apostles time: Then their commission
 (In case religious) makes no decision,
 Although religion differd, there was no man
 Durst uncondemned beat or scourge a Roman.
 The Roman governors once made a pause,
 Although provok't to violate those laws.
 And told the Jews, commission would not reach
 Upon their human laws to make a breach.
 We know that *Paul* did freely make appeal
 To *Cesar* who was judge o'th' common-weal.
 In fine there's 5 o'th' ten commandements,
 That lie within the magistrates contents
 Without dispute. (and somewhat may be said
 For some o'th' other) but I am afraid,
 There is such mischief don with th' other five,
 That magistrates or subjects cannot thrive:
 They burn their fingers with what is forbod,
 When magistrates usurp, what unto God
 Onely belongs. For gross Idolatry,
 To worship stocks and stones all Christians flee.
 Yet such forbidden Idols men advance,
 And plead their right by human ordinance,
 To worship Images Gods law forbids.
 But Popish laws that ordinance derides,
 And he that will not fall down to the beast,
 Or to his image (prostrate to the east)
 Must neither buy, nor sell, nor hardily live,
 Except he'l worship to these trangams give,
 To take the name of God in vain by swearing
 Is not a Christians part: yet in our hearing,
 How many oaths on Christians are impos'd,
 And for default to prison are expos'd.

How many Christians Sabbath dare not break !
 Yet I have known, when Preachers durst not speak,
 Or say a word against those vain resorts,
 That were allowed by a *book of sports* ;
 And read in churches in full audience,
 Polluting some, and grieving others conscience.
 Yet such as those must judge what's blasphemy,
 The onely men to punish heresie ;
 Will muzzle zealous preachers in derision,
 And call their faithfull witness superstition.
 On Sabbath-days men might be drunk and swear,
 But if a godly man went out to hear
 A mile or two ; to prison had away,
 Under pretence they break the Sabbath-day.
 And thus they bind and lose ; as if the keys
 Of heav'n were at their girdle : whom they please
 Let out and in : and after such a rate,
 They will absolve and excommunicate.
 Thus have we seen how Magistrates are able
 At all adventure to expound first table,
 Which are the 4 first precepts of the law,
 Which God hath set to keep proud flesh in aw.
 But I confesse the fifth, 6th 7th 8th 9th
 More properly toth' magistrate inclin'th,
 As proper judge : when honesty and parts
 Busie their heads, and exercise their hearts.
 But when't is otherwise, what shall we say?
 Blessed be God : there is a Judgement day.
 When children Parents honor and obey,
 Or contradict, that Parents should bear sway :
 When wrath and anger's up, Proceeds yet further
 To blows and wounds, and oftentimes to murder.
 For fornication and adultery
 Toth' Magistrate belongs : I wonder why
 The Priests have got it : and, to make a sport,
 How often is it call'd the bawdy court? (bang'd,
 When goods are stol'n the thieves might well be
 Yet that the magistrate will have them hang'd,

eak,

Is more than Moses knew : and how 't will stand
With him that made the law, we'l leave in's hand.
False words and oaths, by which men are forsworn,
Also in case there be fals witness born,
The Judge is bound without partiality,
(For gain or loss or bribes) throughout to try.
But in the last and tenth commandement,
How can the subt'lest magistrate invent,
That he's concern'd to try another man,
Unless he heart and conscience rife can ?
For that command relates not to the action,
Or what men speak, or hear in any faction :
But that's alone between the soul and God,
(Prerogative toth' proudest man forbod)
There have not wanted many Commissaries
Impos'd heart-searching interrogatories.
Some magistrates, I freely do confess,
Have conscience made for fear they should trans-
That durst not meddle with those wily tricks, (greis,
Where others boldly kick against the Pricks.
I've known some magistrates that conscience made
Of hurting any man, in name or trade,
For conscience sake alone, in any sence,
Where he could find, it was pure conscience,
And where he knew not, in such things forbod,
Has rather left the tryal unto God :
And yet was zealous in the second table,
(The tenth excepted) as he was but able.
And tho in conscience cases he was shy,
Yet when presumption grew, both hot and high
In conscience case, hath often found enough
Within his sphere, to find just cause and proof
To execute the law against offenders,
Mauger the wily craft of such pretenders.
If any man plead conscience to offend,
Or God or man, 'twill have a dreadfull end.
To put an end to this so known a point,
I say when earth and heav'n shall be conjoynt,
Jumbled

Jumbled together in the former chaos,
 Then may we see a scripture to dismay us.
 But while they stand distinct in element,
 Their globe's distinct in either continent,
 While Jesus Christ his members doth direct,
 And human laws to their foundation kept.
 And scriptures may but judge the rules of either,
 That so confusion might befall to neither,
 But each might move in their respective orb,
 Not interfere, and one another curb,
 How fully would mans conscience stand in aw,
 Both of divine and of an human law !
 To neither add , from neither law relax,
 We should not make the law a nose of wax.
 But tho we change the measure, after weight,
 Our standard in the scripture stands upright.
 False weights and measures (by the law) betoken,
 By clark o'th' market, they must all be broken :
 So shall all laws, tho screw'd up to their high'st,
 Made (or adulterate) by Antichrist,
 How broad it spreads ; how high so e're it shoots,
 What Christ ne'er planted he'l pluck up by th' roots,
 Shall man usurp Christs crown from's head to tear ?
 Scare followers ? leave none that dare adhere ?
 Oh God forbid there is no reason why ;
 If God give strength (though none but you and I)
 If any human magistrate shall please
 To constitute a law that may give ease
 (According to the scripture) that what's don
 (Against the same) upon religion.
 Which might but vindicate our common right,
 Against the lawless fury and despise
 Of cruel men (though sometimes ignorant)
 Who are against the laws of nature bent,)
 Defend our persons, and secure our goods
 'Gainst *little Johns*, and brainless *Robbin Hoods*,
 That rise in tumult, full of mutiny
 Against the peace and truest sov'raignty

Of human convers, who would not comply
 With such a magistrate to live and die?
 In such a case the magistrates defence
 We may relinquish upon no pretence.
 But if the magistrate should seem to favour
 One single sect, or order, or behaviour,
 On that accompt to that indulged mode,
 Though cross to scriptures, conscience, and to God,
 In such a case if basely we comply,
 We give our conscience and the truth the lie:
 On this accompt, for neither love nor hate,
 We may not seek the help of magistrate,
 The tender conscience of another man
 (Distinct from ours) basely to trappan.
 Although we ought to love a Christian best,
 Yet we are bound to cherish all the rest:
 In common right not bring them into snares,
 To save our intrest, how so e'er it fares.
 But it's objected, had we so much peace,
 'Tis doubtfull we should grow far worse by ease:
 'Tis better God should keep us under th' cross,
 Least life of godliness should suffer loss.
 We dare not say a word to this contrary,
 And therefore God doth our condition vary.
 But yet the instrument that doth us wrong
 Shall not be guiltless; that with hand or tongue
 Abus'd our persons, plundred our estates,
 Though God hath gracious ends; to what relates
 Unto his glory, and our best account,
 That shall our present suff'rings far surmount.
 As far as suff'ring makes men leave profession,
 So far from stony ground is no digression,
 But as I intermix the magistrate,
 I do digress: but if we mind the state
 Of what's our chiefest point we have in hand,
 How all mankind shall in the Judgement stand;
 Are all concern'd, both mean and men of place,
 Princes and peasants there: 'tis all a case.

Shall

Shall poor be call'd? and rich be let alone?
 Nay; there's the most compleat catholicon:
 Shall all be judg'd? then all I should know their duty,
 And practise it: each work in 'ts time hath beauty.
 When sentence once is past, our bravest gallants,
 Though they would give an hundred thousand ta-
 Shall never purchase half an hours space (lents,
 (To all eternity) to sue for grace.
 To live and die, without a saving faith,
 Will usher in an everlasting wrath.
 To live in holiness, and die in faith,
 Insures glory: secures from fear of wrath.
 Moses example, and the stony ground,
 Like Artick and Antartick Poles are found:
 And makes the diff'rence full as great as those,
 'Twixt our Horizon and Antipodes;
 And from each other oppositly leaneth
 As lowest Nadir from the highest Zenith.
 The stony ground afflictions doth refuse,
 Which Moses on the other side doth chuse.
 The one prefers their ease; but Moses glory.
 The stony ground, things meerly transitory,
 And what can here be seen, felt, tasted, heard?
 What's Moses choise? unspeakable reward.
 How far doth stony ground from Moses differ?
 As far as number can exceed a cypher:
 Nay I'm mistaken (if you mark it well)
 'Tis more than so, for 'tis twixt heav'n and hell:
 Between which two (if you will rightly come)
 Cifer from number is a medium.
 For twixt the highest integer fabrick
 And fractions (negative Arithmetick)
 As any artist easily can spie,
 There is a pure impossibilitie:
 Yet it is common (tho I grant 'tis lothing)
 For spendthrifts great estate to bring to nothing,
 And worse than nothing: but yet we can tell,
 The difference is more twixt heav'n and hell.

Ask you the reason? I'll give't in a type,
 Which to our case I think will give a wipe,
 And possibly some clearer illustration,
 I almost think 't will reach a demonstration.
 The earth you know's incompass'd between,
 And in the midst of heav'nly orbs is seen:
 The spacious and the highest firmament,
 How far exceeds our earthly continent?
 What tho' you measure from the east to th' west,
 From north to south, and cast up all the rest
 In calculation; solidly i'th' cube,
 How many inches squareth in our globe,
 Oh what an act you'd don! (if that could be)
 To reach proportion in the least degree,
 To that concentrick orb we highest see,
 And justly call the *Primum Mobile*.
 Could that be don, oh how far doth excell
 Th' analogie twixt highest heav'n and hell!
 Between the blessed, who have got their crown,
 And souls, that's into th' lake in wrath cast down!
 Me thinks I'm forc'd to take another round
 About the confines of this stony ground,
 Which chuseth sin, but doth affliction shun.
 We've seen what in the outward part is don.
 But there's affliction deeper and more high
 Than what is seen or felt but outwardly,
 The stings of conscience, and the rage of lust,
 Satan's temptations intermixed, thrust
 Arrows from God, for sins just recompence,
 And sometimes but for trial, exceed sence;
 And do all earthly misery excell,
 As far as earthly sorrow's short of hell.
 Yet such as these do now and then arrest,
 Yea more than seldom exercise the best.
Job, David, Heman, and that chosen pair,
 (* *Peter* and † *Paul*) have had abundant share.
 And many times, when outward troubles cease,
 The saints are vexed with such things as these.

* *Luk.* 22.

31, 62.

† 2 *Cor.*

12. 7.

Who *cap.* 7. 5.

12.

Matth.

16. 24.

Fam. 1.

11.

Who ever will not lie at Jesus foot,
To bear such inward suff'rings, wanteth root.

And here I find fit opportunity,
A little fully for discovery.

Some sad revolts succeeding hopefull shews
Of some that I have known; the joyfull news
Of peace and pardon by a Saviors blood
Seemed to relish, both as true and good.
Raised with joy; transported too with zeal,
Yet afterward did all this work repeal.
Though some (such like) I hope, recovered,
Yet it is worth to mark, where th' error bred.
For theres examples some have proved vain,
And some backslide prodigiously profane;
Our great apostates, turn-coats, base informers,
Setters, decoys, trappans, pimps, meeting-stormers,
That sneak among sincere would ne're have had the
(Nor trusted) had they not had shews of grace, (face,
With grave deportment and due reverence,
They had been punies els in such pretence,
To preach and pray, with great affection weep,
Appearing saints, experience so deep,
That many honest Christians durst impart
The inmost secrets of their very heart.

Thus *Judas*-like their Savior with a kiss

Matth. 26

48, 49.

To th' high priest's-hall betray; pretending blifs:

Hail master, and a kiss, were marks to see,
Whom he betraid: Now take him, this is he.

You see sometimes some flowers set in water
Shall hold their colour, keep their favour later
Than those that's soiled, crush'd with the hand,
Or bundled together in a band:

But all the water and earth added to't,
Will not help long, except there be a root.

Then what's this root? if there it doth depend
(Not having which we'r lost at latter end)?

Ysa. 11.

10.

This root, or that which is equivalent
(Where many words are us'd, the same thing meant)

In

In Scripture we shall find to come toth' high'st,
 To be the root is first meant Jesus Christ,
 And other scriptures do agree with this,
 If we have none of Christ we'r none of his.
 But then again the doubt's redoubled,
 How shall we know that Christ in us is bred,
 Or formed (to exprefs't in scripture phraſe)
 For this will ſcruples in our conſcience raiſe,
 To be new creature and regenerate;
 Have faith in Chriſt, elect, prædeſtinate.
 That all theſe have the root it is confeſt,
 But what's all this to make it manifeſt?
 Unleſs we know what each of theſe words mean,
 We act a players part upon the ſcene,
 To be content to hear, and ſee, and prate
 Is no true ſign of one regenerate.
 Ple undertake who ever doth take part
 With Chriſt (as root) his grace muſt reach the heart,
 And that it may: but if Chriſt do not dwell,
 As well as knock, the ſoul may go to hell,
 For th' word doth reach the heart i'th' 3 fold ground:
 Tho each of them be proved falſ, unſound,
 I know 'tis tedious work; the fleſh diſdains,
 To make ſuch ſcruples; be at half the pains,
 Remove all lets and every ſtumbling ſtone,
 Yet muſt be don in earneſt; els we'r gon.
 You know it is a company of fools,
 That will be always jeſting with edg'd tools.
 How much more dreadfull; if it be profeſt,
 We are in earneſt: yet do all in jeſt.
 I do profeſs ſometimes I am afraid,
 Leſt pain for ſubſtance to my charge be laid.
 I hope I hate it, as I do the devil,
 Yet feel I'm tainted with that very evil.
 I muſt be debtor to eſpeciall grace,
 If in my heart it take no further place.
 But if it more deſile (which God forbid)
 Nothing but grace can purge it out indeed.

Rom. 5.

5.

Rom. 8.

9.

Gal. 4.

19.

'T were worth our pains (a blessing added too't)
 To find what 'tis to have and want a root.
 It is a greater task i'th' full extent
 Than I can reach to search what here is meant.
 For in our case we take not *root* apart,
 But as 'tis fixed savingly i'th' heart,
 Which must respect the nature of the soil,
 And application of the root toth' moul.
 Christ in the word's the root, the moul's the heart,
 If not conjoined, but remain a part :
 Who thinks a tree can grow that is not planted,
 And fix'd i'th' ground? 'tis sure, that man's enchanted,
 Or if he thinks to plant it on a stone,
 And have no better soil : the case is one.
 Indeed that stone may have its nature chang'd,
 And so far from its hardness be estrang'd :
 By a superior hand it may be wrought
 As soft as flesh, and then to earth it's brought.
 For Adams flesh, when God first gave him breath,
 Is noted (by his name) to be red earth.
 Yet that's a metaphor, and doth imply
 The stubbornness of mind to mollifie,
 And make it fit to listen and give heed
 Unto the word of grace, that precious seed.
 The plowing up or breaking fallow ground,
 Apply'd toth' heart the same sence doth expound.
 Two things we must consider in this matter,
 How far the heart is changed in this nature.
 And next how far we clasp and do imbrace
 That heav'nly seed, th' ingrafted word of grace.
 Altho these two do always go together,
 Where one is wanting truly their is neither :
 Yet in the present parable we find
 That first there's preparation of the mind :
 And how far that is wrought, what don unto't,
 Before the word can in the heart take root.
 Before the word did ever touch the heart,
 It shows depraved nature in each part.

Exech.

11. 19.

cap. 36.

26.

Gen. 5. 2.*Jer.* 4. 4.*Hos.* 10.

12.

What ever outward means we do imbrace,
 It seems to me, it alters not the case,
 If not convinc'd by word or education,
 Or otherwise: the day of visitation
 Has yet no place: and is not yet begun,
 What ever force toth' outward man is don.
 Although I think 'tis rare to find a man
 Indu'd with common reason, but he can
 (If he speak truth) in one or other sence
 Give testimony from his conscience,
 That he hath had some checks for doing ill,
 And shun his light to please his crooked will.
 Altho I question not there are too many,
 For shame or pride will not acknowledge any.
 And such as these, that therein do persist,
 May common gracious workings so resist,
 That God shall never more to them impart,
 But leave them to the hardness of their heart:
 And such as these shall evermore be found
 With hearts arrested: tho still high-way-ground:
 And they shall find it was a visitation:
 They would not hear; resolv'd to keep their station,
 Tho may go farther; be convinc'd of sin,
 At lest in part; and further may begin
 To entertain the news of gospel grace,
 And in his heart with sweetness may embrace
 The precious tidings preached unto all,
 Upon condition they'l embrace the call.
 Two other things will certainly be found,
 That do not reach beyond the stony ground.
 Partial conviction first (or rather, that
 They partially but own convictions state)
 The other is, they partially embrace
 The off'red tenders of renewing grace.
 In both of which (if throwly searcht) I fear
 They'r so far partial; that they'r not sincere,
 But carry flaws of conscience in them both,
 That will betray their treachery and sloth.

If all the nature of the high-way-ground
 Had been remov'd, and so far conscience sound,
 It would not stay, when but another step
 Removed from the former, it had lep,
 There is some *Rimmon*, *Idol*, *Achans* wedge,
 That is indulged as reserved pledge,
 That was the reliques of the high-way-ground
 Unbroken up, though as a secret bound,
 Like *Ananias* and *Saphira's* gift,
 Where their *Zunechdocke* did make a shift,
 To serve the turn, yet said it was the whole,
 Leaving one hoof (when known) destroys the soul,
 High-way and stony grounds do differ here,
 One part's with nothing, th' other out of fear,
 Or other ends will never render all,
 That bane doth to the stony ground befall.
 But in a word, the want of self-denial,
 In all 3 grounds that's naught, will be the trial,
 Are unresolv'd to part with every lust,
 Tho conscience now and then doth give a thrust,
 Nor will endure the terrors of the law,
 Nor by the gospel to be kept in aw,
 Ungroundedly think comfort to apply,
 Would have eternal life; but will not die
 To sin, and self, and their own righteousness,
 On some or all of these, there lies the stress,
 Love exaltation: but to bear the cross,
 And in themselves to suffer utter loss,
 That Christ should pardon wholly, govern, teach
 Without reserve; oh here lies all the breach.
 Would have their pleasures and their profits here,
 And heav'nly glory too: but not a year
 Much less these inward conflicts which attend
 The best of saints not seldom to the end,
 When grace is offerd, they will somewhat bid,
 But think the price too high, if they be chid,
 They'll dodge a little more, and somewhat rife,
 But ne'er resolve to come up to the price.

And

And yet suppose that they have bidden fair,
 And think they'r wrongd: they may not have a share,
 And plead it hard; Lord open unto us,
 For we have don, and suff' red so and thus.
 For all their lamps there wants that precious oil,
 That I should maintain the lamps; there lies the foil.
 They've light, & gifts, & works, they think o'th' best
 On such as these, (but not on Christ) they rest
 For all this furniture, (and more than that)
 Depart from me (saith Christ) I know you not.
 One great mistake is further to be found,
 That oftentimes befall's this stony ground,
 They hear the gospel pow'rfully displaid,
 Somtimes with great assistance, (spirits aid)
 The grace that Jesus Christ doth thereby tender,
 (If sinners freely could themselves surrender)
 They are convinc't, it is the spirits work,
 (Tho still they have some hidden Idol lurk)
 And thereupon they needs will take't for granted,
 They are in Jesus Christ already planted,
 Although there want the inward resignation,
 That I should comply with that divine donation.
 And hereupon they think themselves believers,
 Decieve themselves, to many prove decievers.
 Now what's the use, that every mothers child
 (That would at Judgement-day stand undefil'd)
 Make of these warnings; but to render all,
 And part not stakes; but hark to conscience-call,
 But then the conscience must to Jesus Christ
 Be given up, and from our great high Priest
 Recieve its dictates by his holy word,
 And wait for cleansing wholly from the Lord.
 But yet me thinks there is another caution,
 That I perswade my self here fit to motion,
 If persecution rise; they fall away,
 And leave their first profession: (that's to say)
 They turn with time rather than stand totl.' test,
 And suffer persecution with the best.

Prov.

14. 14.

But of the outward part I've spoken large,
 But yet me thinks there is a secret charge,
 That reaches meerly to the inward part,
 Relating to back-sliders in their heart,
 Who shall be filled full with their own ways,
 Who prostitute themselves to such decays,
 As eats out all their savor at the last,
 Destroys their faculties, their gifts lays wast.
 Yet all this while can well enough comply,
 In formal ways exactly outwardly,
 And are so far from losing their profession,
 Or standing to their tackling by concession,
 That they will suff'rings to themselves create,
 And oftentimes persist too obstinate.
 The reason why I introduce thus much,
 Because the danger of this point is such,
 That if it be not warily apply'd,
 The inward work is thorowly deny'd.
 And if the inward fail (though th' outward stand)
 It shall receive a dreadful countermand.
 As for the outward part; oh who can tell
 How far an hypocrite may truth excell!
 The faith of miracles may superadd,
 Give all unto the poor that e're he had,
 And to all this may suffer martyrdom,
 And yet toth' prize, (he aims at) never come,
 And make a noise, no more than sounding brass,
 Or tinkling cimbal. 'Tis an heavy case,
 And yet th' Apostle clearly doth it prove,
 All this may come to pass for want of love.
 And if you mind the church of *Ephesus*,
 Christ charges home his threats because 'twas thus.
 But *Laodicea*, if you look that place,
 There's no defect in any outward case.
 Look well the context; then try (if you can)
 If any outward thing was in the wain.
 The great defect laid in the inward part,
 They wanted zeal, and were not hot at heart:

Rev. 3.

13.

Yet

Yet were not cold; 'twould now be thought no harm,
 Rather a vertue, if we were but warm.
 And yet luke-warmness was the great disease,
 For which that church so greatly did displease.
Ephesian heed well: and the *Laodiceal*;
 One wanted love, the other was not real.
 If this be so: oh with how strict an eye
 Should we intend, what is christianity!
 The gross apostate lost profession first,
 The close apostate unto that's accurst.
 The gross apostates first do wheel about,
 But painted sepulchres are spewed out.
 Religion is a mystery, because
 It and its opposite hath both such laws,
 Though very like, yet clearly opposite,
 But Christs competitor doth counterfeite,
 To be the same on purpose to betray
 The truth it self: and lead it out o'th' way:
 Of Godliness there is a mystery,
 A mystery also of iniquity.
 The former mystery unfolds the other,
 The latter strives the former quite to smother:
 They'r both so deep, of each we know but part,
 But each o'th' mysteries doth reach the heart.
 But it is clear, there is no living man,
 By all his wisdom, either fathom can.
 But there are signs a certain kind of dress,
 Whereby a prudent man may shrewdly guess
 At th' outward court (for either hath his temple)
 For illustration take a plain example:
 When Solomon had reign'd some certain time,
 He was detected for notorious crime,
 God rent ten tribes away for Jeroboam,
 Who feared greatly lest he should forgo 'em,
 Because of worship at Jerusalem.
 He therefore wrought a sinfull stratagem,
 He madetwo calvs in Bethel and in Dan,
 And made a feast in imitation then,

1 King.
12. 26,
to the end.

Of that same feast in Juda, and did I hape
 His off'rings and his alters like an ape.
 But changed times and place and persons too
 Did all Gods worship utterly undo.
 In Paradise *Eve's* tempted by an apple,
 Where Christ his church, the devil hath his chappel.
 The nearer truth what ever is in name
 Hath some resemblance, but yet not the same,
 Is commonly the greatest enemy
 Unto the truth, by its conformity
 In outward I shew: but yet the inward part,
 At greatest odds with enmity at heart.
 But now the inward court on either side
 Is that result, which always will abide,
 When all the outward drefs is taken off,
 And from foundations to the very roof
 Is all unbar'd, and thoroughly broken up,
 What's don in secret, publisht on house top,
 When antichrist I shall then proceed no farther,
 Jannes and Jambres like with all that guard her
 Shall be detected cast into the lake,
 With all that with her forceries partake.
 O'th' other side, when all that are sincere,
 And in their hearts to Jesus Christ adhere,
 And all their filthy garments ta'ne away,
 (They following the lamb in white array.)
 And vindicated from those calumnies,
 That in this present world upon them lies.
 Christ owning what th' have suffered and don,
 Bring forth their right'ousness as mondays sun,
 And itate them in that blest inheritance,
 Which *Moses* cal'd reward or recompence,
 Which Christ hath purchas'd: but th' Apostles drift
 Is to convince: to us it is free gift,
 When all those shakings both of earth and heaven
 Has filled vallies up, made mountains even.
 What can be shaken, quite away is ta'ne,
 That what cannot be shaken may remain.

Hab. 3.

13.

Luk. 12.

3.

2 Tim.

3.9.

Matth.

25 34.

Psf. 37.6.

Heb. 11.

26.

Eph. 1.

14.

Rom 6.

23.

Ezech.

25 8.

Heb. 12.

37.

This

This is the onely garland, this the prize,
 That will be perfected at great affize.
 Beside the high-way and the stony ground,
 The thorny also is defective found.
 Now Christ these thorns sufficiently explains,
 By riches, pleasures, cares, in loss and gains,
 And though we may his warning well regard,
 He shows these happen after men have heard,
 And gives the reason how it comes about,
 Because we keep not In: too soon go out,
 Which shows the want of serious meditation,
 To dwell upon the word by rumination,
 And that the heart was fraught with this before,
 Tho to conviction cannot shut the door.
 Yet doth not like such news to entertain,
 That breaks the league with that accursed train.
 The former ground shows plainly what deters,
 But this discovers what the soul prefers.
 The former shows our natures aversation,
 But this bewrays its sinfull approbation.
 The former shows what sinfull nature shuns,
 This, whither it inordinately runs.
 The former casts off that it would not have,
 This intertains what vain desires crave.
 The former shows what happ'ned unexpected,
 This all along how ill the minds affected,
 That seem'd to love the word, but shrunk for fear,
 But this doth stilly to its lusts adheare,
 That grew a little while but wanted root,
 But this is choakt and hindered to sprout,
 Or if it sprout a little absolute,
 It's crusht ith' bud, but bringeth forth no fruit.
 And yet this ground is one degree thought higher,
 Than that at first I greatly did admire,
 How that could be: although me thought the order
 Did testifie it must go somewhat further,
 And neerer to the mark what's to be found
 In good and honest hearts: (the better ground)

Luk. 8.
 14.

Me thinks 'tis thus resolv'd: these lusts before
 Were in the heart: but carelessly lookt o're.
 The sinner knew not how his heart was tainted,
 Which by profession was a little painted.
Hazal knew not what was in his heart,
 Nor would believe when th' Prophet did impart.
 Yea partly so with honest *Hezekiah*,
 And *David* in the matter of *Uriah*,
 And *Peter* in presumptuous confidence.
 No wonder those remain in fuller sence,
 In such as at the heart are still unsound,
 Which is the farthest of the stony ground.
 It further shews those objects which we love
 Stick closer than those whence we would remove:
 For hearty love extenuates the fear
 Of dreadfull objects: just thus is it here.
 The soul convinc'd is much afraid of hell;
 But yet because it loves it's lusts so well,
 This fixed love doth strain a point with fear,
 And makes it less, and somewhat disappear:
 And this I think it teacheth by gradation,
 That fear gives way, where love will keep duration.
 This thorny ground is not accus'd of fear,
 But what affection to its lusts doth bear:
 Again it sheweth when the soul hath light,
 Although its subject much to be afright,
 Because of persecution for the word,
 And dare not therefore with the same accord;
 Or if it do: yet when it com's toth' nick,
 It turns again, and doth in terror stick:
 Yet by its conflicts fear shall not detain
 The soul so long as love to lusts regain.
 Where ever love is set it's be intense,
 It leaps o're hedge and dike and breaks the fence,
 And many souls that have out-dared fear
 Gon our i'th' van; by love's turnd intoth' rear.
 Let *Balams* case be thoroughly pondred here,

And

And we shall see it was not *Balaks* fear
 That did restrain his message forth to bear,
 Becaus he had a greater fear of God,
 (Though 't was but slavish) in what was forbod :
 Yet love to wages of unrighteousness
 Stated his doom : the text bears full witness.
 What fear did ever *Samson* captivate,
 The Bars of *Gaza*, and its massy gate,
 The troops of *Philistins* which he mow'd down,
 Like grasshoppers almost in every town,
 And yet how hamp'ed with an whorish love,
 That lost his strength, and doth this doctrin prove.
 'Tis true, the fear of God (if it be right)
 Doth far exceed the greatest mans despite,
 And makes a *Joseph* whorish love disdain,
 But that's becaus true love doth fear maintain.
 As *Samsons* love unto his *Delilah*
 Did press him so, he could not disobey.
 So is the love of God with holy aw,
 A conqueror o're every sinfull law.
 We'r never fixed Denizons above,
 Till Jesus Christ dwell in our hearts by love.
 If in your love you would not be mistaken,
 Search narrowly how much you have forsaken,
 Why, by what means, and also to what end,
 And look about you lest you but pretend :
 For he that seeth all your care and pains,
 (Tho you neglect) will try your heart and reins.
 Who ever thinks, he always hated sin,
 And loved Christ, did never well begin.
 The high-way-ground in truth hath nought to say,
 Yet none so loud and confident as they :
 The grossly ignorant most impudent,
 To kick against each messenger that's sent,
 They've got a trick to call him hypocrite,
 That dareth plainly wickedness indite.
 To which they add : (and such are all the rest,
 Who make such shows, as if they were the best.)

2 Pet.

2. 15.

With

Prov.
26. 16.

With large *encomiums* of their good hearts,
 Tho they make no such shows for their parts,
 Blind Byard-like, that in the mill goes round,
 But knoweth not a foot of other ground.
 The wisest charmer faithfullest exhorter
 Shall do no more, than bray a fool i'th' mortar,
 They'r far more wise to know their time and season,
 Than 7 such zealots who can render reason.
 And such as these do too too oft grow harder,
 Judiciously stak't down, and go no farther.
 Never expect a searching will be found
 By th' heart it self; (while in the high-way-ground.)
 But here the stony ground takes up the plea,
 It's not so hard: true! hardness it did see,
 When it was high-way-ground it cared not
 For sin or Christ, or either this or that,
 But since its joy and some reforming fruits,
 It makes no question with the gospel suits.
 But we have seen before what falacies
 On severall hands within these limits lies.
 And if you would in trial throwly peirce,
 You may look back again, and those rehears,
 And take advantage of the other two,
 For in the third you'l have enough to do,
 If you'l be thorow: (and thorow you must be,
 Or th' face of Christ with comfort never see.)
 Wel then suppose a thorny hearer past,
 What spoken was o'th' first or in the last.
 But who can number all the pleas that's born,
 (Like multiplying fruit upon a thorn.)
 When figs of thorns and grapes of thistles grow,
 Then may good fruit from thorny bushes flow.
 The thorny ground will say: it takes not up
 Without a fight o'th' baptism and the cup,
 That it must drink, and be baptised with,
 And yet mistake the marrow and the pith.
 It presupposeth to abide some trial,
 Of which the stony ground made flat denial.

It may encounter all that is without,
 With seeming grace appearing round about,
 A conquerer of all apparent sin,
 And yet be wanting most of all within.
 Suppose it can acquit it self of ends,
 That mainly to the present world attends.
 (Which is not very likely at the heart)
 Or if it be, it shall be but in part.

It cannot be an universal choise,
 (What ever may appear i'th' outward voice.)
 For choice is made alone, where love is born,
 But that admits not of a willfull thorn.
 Why doth a thorny heart cleave to profession,
 And suffer for the truth without digression,
 And yet have lusts by no means will forgo,
 Altho his conscience knows that it is so.

In such a case it may be reputation,
 For popular applaus and approbation.
 The like did *Jehu* in his furious zeal,
 But what's his end? to scripture I appeal.
 Another man, t' appease his conscience,
 May do and suffer with a fair pretence.

Felix and *Herod*, also *Balaam*:

But look their stories, there you'll find what's lame.
 See by what means they undergo their task,
 You'll find it indirect, or under mask.

Cain off' red sacrifice, but did not well,
 Which made his brothers sacrifice excell.

Balam is forc't full sore against his will,
 Altho of Israel he could speak no ill.

Pharises and *Scribes* would be seen of men,
 The inside foul but made the outside clean.

Again, *Agrippa* had but half perswasion,
 The yongman wanted one thing to salvation.

A thorny heart hath not a full intent
 To have respect to each commandment.
 But either riches, pleasure, reputation
 Is fixed in his heart to admiration.

The love to one or other thing forbod,
 In's heart doth quite exceed the love of God:
 What ever steps he takes, this is the main,
 He's always fett' red in his fatal chain:
 Even as the law by love is best fulfill'd,
 And in the gospel sweetly is instill'd,
 So want of love, above offences all,
 Doth break the law: and from the Gospel fall.
 To close the point in hand; (and so this head)
 Omitting other things, that might be said,
 Amongst the generals ever there's one chief,
 That leadsthe van, and is the archest thief,
 That robb's our hearts, and steals away our love,
 O're other lusts do tiranize above.

Heb. 12.

1.

The master-sin so eas'ly doth beset us,
 Which, if it be control'd, doth chiefly fret us,
 In some 'tis one, in others it doth vary,
 And somtimes changes to a quite contrary.
 There is a sin we call Original,
 Which all men have contracted by the fall.
 Which doth not shew it self in all alike,
 But doth according to our humors strike:
 There's great variety in mens complections,
 Which doth to various objects turn affections.
 The sanguin person hot and passionate,
 The melancholy sluggish more sedate,
 An airy fancy light and full of vapor,
 The earthly minded is a money scraper,
 Childhood to toys, the young man unto pleasure,
 The midle age for plots, the old for treasure.
 In city, countrey, Univerfity,
 In court; the gentry, and nobility,
 In clergy, laity, soldiery, and swain.
 There's many darts, wherewith are divers slain,
 And some are wounded with a mortal stroke,
 Yet here and there th' imposthumation's broke,
 By blood of Christ applied, which so wrought,
 As dayly by experience is taught,

That

That by its influence it hath withdrawn
 The canckred it poison of the sharpest thorn.
 From high-way, stony, thorny ground is free
 Each that in truth applies that remedy.
 And here I thought quite to remit this ground :
 But hold! there's somewhat more i'th' confines found.
 Methinks I spy : and (spying) I must tell,
 Els truth I shall betray, and conscience sell.
 I stand the longer here upon this point,
 Becaus I think it is the special joynt,
 And farthest stratagem of Satans wiles,
 Whereby he hundred thousand souls beguils.
 I dare be bold : break through the stony ground,
 You'r safe for ever from the devils pound.
 It is like natures *Primum Mobile*,
 It is the first that lives, the last will die.
 Then 'tis the heart of all rebellion,
 That holds out longest, and the first begun.
 Well is't so dangerous if once it sprout,
 What symptoms are there left to find it out?
 For if you find not this ; all other's void :
 And when once found ; how shall it be destroy'd ?
 Destroy'd 't must be ; or els you are undon,
 It's not a compliment it stands upon.
 Indeed here is no ordinary task,
 And would more time and greater talents ask,
 Than I am able, while I live to answer ;
 Yet find the chief, that is the first advancer.
 You'r then i'th' way to rout the regiment ;
 And further growth of thorns i'th' heart prevent.
 To find the *Achan* now, there lies our work,
 It may be hidden, in excuses lurk :
 Then here is work in earnest : you and I
 Must seek at home, and send out hue and cry ;
 The eye, the ear, and all the senses may
 Be instruments this traitor to bewray ;
 But let us have a care : they'll all assay
 T' indulge the traitor, and our hearts betray.

Objection.

I think

I think it's best by all experience,
 To seek at first through heart and conscience,
 There lay such watch (imploing speciall grace)
 That if once found in that retired place,
 No bribes be taken, and no favor shewn,
 But instantly be drag'd before the throne,
 And there arraigned as our mortal foe,
 That seeks our precious souls to overthrow.
 The word of God by faith's the onely broom,
 To sweep the corners of that darksom room.
 For that alone (when blest) can give us light
 To bring this lurking traitor into sight.
 Let's common with our hearts, and throughly mind,
 Unto what object they are most inclin'd.
 For *Luther* did in searching oft profess
 No inclination to cov'toulness.
 (But could not say so for his hasty passion,
 For which undoubtedly he made confession.)
 The yongman in the gospel there miscarried,
Balam and *Judas* in that mischief tarried.
Zacheus had been taken in that snare,
 Which by confession clearly doth appear.
 And some think *Demas* was recovered,
 Out of that snare to which he had been led.
 And if the *Pharises* had conscience tryd,
 Would that not witness that their sin was pride?
 Why did they stand in corners of the street
 To pray? and in the market place to meet?
 And lovd to see, when others did them greet,
 And fall with rev'rence prostrate at their feet?
 'T was *Dauids* snare, as scriptures truly quote him,
 Untill he was reprov'd, and conscience smote him,
 Altho I can not say 'twas *Dauids* chief,
Uriahs case was sure the greatest grief.
 For other things he meerly was surpriz'd,
 That shamefull act deliberately devis'd.
 And that's another thing attending pleasure,
 (As well as all the rest) it asketh leasure.

2 Tim.

4. 10.

Phile. 2,

4.

2 Sam.

24. 10.

1 King

15. 5.

The heart is plotting hidden out of sight,
 Th' adulterer premeditates twylight,
 This shows how *Samson* mainly was betrayd,
 And fleshy lusts too clearly was bewrayd,
 'Twas too too plain, it was his reigning sin,
 Which his destruction finally brought in.
 Altho the story sheweth plain enough,
 Yet in the margent see a double proof.
 Nothing doth more our reigning sin detect,
 Than when we meditate, and do project
 How to accomplish, also how to hide;
 To have its company and not be 'py'd,
 Altho the conscience knew it is forbod,
 And yet convinc'd it is not hid from God,
 And still 'tis greater when we do devise,
 To hide our sin by off'ring sacrifice,
 Altho by doing so we make it more,
 And brazen face't; like that audacious whore,
 But since to every sin we are inclin'd,
 By further characters we yet may find,
 Which is the chief, by taking conscience-voice,
 To testifie of which it maketh choice.
 And for this cause I make a supposition,
 That if we prove't shall often make decision.
 If riches, profits, pleasures 'fore us lie,
 Which would we chuse? and which would we deny?
 Supposing also, as it may befall,
 We can have one, but may not have them all.
 Who could not tell (if askt) which he would chuse,
 And which he would (for th' others sake) refuse?
 And tho he will not dash 'gainst such a self,
 To tell another let him try himself.
 Thus to be rich, but toiling out of measure,
 Will utterly destroy my hopes of pleasure.
 I can have both by open defamation,
 But lose for ever honest reputation.
 Which of the 3 now shall I pitch upon,
 Knowing beforehand I can have but one?

Job. 24.
 15.

Judg.
 14. 47.
 cap. 16.
 18.

Prov. 7.
 14.

Suppose my name be dearest, (though I'm loath)
To lose the other; yet I'll leave them both,
Because I feel that this is such an one,
That upon choice I set my heart upon.
I'd rather suffer poverty and pain,
Than on my reputation have a stain,
Were this for God; it was a precious choice.
But let me ask again my conscience voice,
If't answer rather than I'll suffer shame,
I'll turn apostate and deny Christ's name.
Conscience thus prest, (having true witness born)
Where lies the danger, which the chiefest thorn?
Though every sin hath rooting in the heart,
Yet in the practice frequently doth part,
And somewhat differ sometimes do contest,
As wide as north from south, or east from west.
How can the miser be a prodigal?
The drunckard thirsty; (having bear or ale)?
There is in sins a great antipathy,
In branches, tho in root they all agree.
An other way to find this monster out,
Try what doth meet your hearts at every bout,
Will follow, fawn, be mingled, and would close
At church, exchange, at table interpose,
And do but mark in each religious action,
You'll find a thorn i'th' flesh will cause distraction,
And there's some one will vex you more than all;
Twenty to one it is the principal.
Suppose in youth you harbor wantonness,
And yet convinc't religion to profess,
You go to church and set your self to hear,
But watch your heart you'll find a minion there,
Hark but to conscience, you'll hear it make a rout,
I cannot bear: oh cast that minion out!
The same is true of every sinfull pleasure,
Ambition, fraud, or any worldly treasure.
Go you to bed? rise up? nay when you dream,
That Idol will be sending up its steam;

And

And if in secret you but go to prair,
 If then it foil you not : account it rare.
 If yet your conscience further witness press,
 (You cannot be too sure I do confess)
 Mark your observers : 't may be you shall find,
 There by more throgly, how you are inclin'd,
 These are distinguished into two kinds,
 Your greatest enemies and chiefeft friends.
 Your enemies perhaps may do the best,
 To start your Idol from its hidden nest,
 And let you see where lies your greatest pest,
 By driving 't home ; till 't come to conscience test.
 From whence no creature can its power wrest.
 And till you do submit you'l find no rest.
 Tho malice may your enemy provoke,
 And do you wrong : look further than his stroke,
 Look up to God : and then search well within,
 See if your foe has lanch't your bosom fin.
 I knew a man that had a wen on's cheek,
 That many able Doctors could not break
 For many years. He went to edge hill fight,
 An enemy him met in raging spight,
 Wounded him sore : he lay for dead : but when
 His wounds were drest, the man had lost his wen :
 Liv'd many years : I knew him after that,
 And (save a scar) his cheek was very flat.
 Think well ; how *Skemei* rail'd ; how *David* took't,
 What use he made ; how patiently he brook't.
 He looked higher than what he had don,
 Death and despite of *Absolom* his son,
 Acknowledged that all was sent from God,
 And in submission stooped to his rod.
 When e're you find a faithfull bosom friend,
 Which will not flatter friends hip to pretend:
 But where he findes you subject oft to halt,
 Will plainly shew the danger of your fault.
 Remember then you have a precious balm,
 That is applied your stubborn heart to calm ;

Psal.
 141. 5.

Job 31. And not abus'd may prove as great renown,
 36. As if you purchas'd an earthly crown.
 2 *King* 5. When *Nazman* went chafing in a rage,
 10. 10 14. Because the Prophet did slight means presage,
 Had not his servants had more wit than he,
 He might have gon to's grave with leprosie.
 Think you he saw not (after he had tryd)
 His servants help to shew and heal his pride.
 Had *Ahab* kept the counsel that he had,
 He had not falln at *Ramoth Gilead*.
 Though it was causless, therefore seem more strange,
 Yet *Ahab* fell to gratifie revenge.
 The greatest instance in the present case
 Was Jewish malice forfeiting that grace,
 Which Jesus Christ so often tendered,
 Untill destruction came upon their head.
 They might have seen the case, but they withstood,
 Till they incurr'd the guilt of precious blood.
 I knew a man as famous in his time,
 As e're I heard of in the Brittish-clime,
 Who did the warnings of his friends despise,
 And therefore fell by rage of enemies,
 Was often told what surely would befall,
 'Twas all a case he nothing would recall,
 Untill his foes did freely o're him vant,
 And then I heard him shamefully recant.
 How hard it is to strike i'th' matter vain,
 Let's prove't once more though in an other strain.
 18. 24. When you have guarded conscience with a fence,
 16. *Pauls* watchword left therein (void of offence)
 Then walk the rounds to every outward fence,
 To circumvent th' appearance of pretence.
 'Tis very like (with heed) you may espie,
 Egrefs and regrefs of the enemy,
 At every out-port leave a sentinel,
 With strictest charge to mark each motion well,
 To every sentinel distinct leave words,
 Let nothing pass but what therewith accords.

to JUDGEMENT.

III

At either ear-gate. (Take heed how you hear,) Upon eye-lids (*Iob's* covenant) look it there.

Luk. 8.

18.

As to the smell. (I take't in moral sence)

Job. 31.

1.

Let every stincking breath be bannish't thence,

Ecc. 10.

1.

Before the door o'th' lips this canon mount,

Matth.

12. 36.

For every idle word thou'lt give accompt.

The other sence that's left I now should touch,

According to its name : but I avouch,

The subjects and the objects are so many,

In all the Scripture can't remember any.

nge, That's so contract to serve a word for th' guard,

Which to all touch-ports may be fully heard.

Yet take't in moral sence (for so I mean)

Then that will reach't. (touch nothing that's un-

2 Cor.

6. 17:

If to insist on all, I should intend,

(clean)

d, I know not where to enter, where to end,

Respect to all these pas-ports which occur,

Must be intended, waving all demur.

Examples path for most part you may find,

If in your conscience you precisely mind.

Now all these senses usually bring in,

Corruptive objects, which intice to sin :

Except the tongue (the onely outward sluice.)

Which others, (with our selves) doth most abuse.

This one (as well as th' other) may bewray,

Which is the lust in which our Idol lay,

And frequently to others doth impart

What issues from th' abundance of the heart.

Matth.

12. 34.

The outward sence (defil'd) becomes so foul,

That it corrupts the faculties o'th' soul.

Darkens its light, and doth corrupt the will,

The memory with trash (that's sinfull) fill,

Alters the course of all innate affection,

The mind and conscience here take their infection,

Tit. 1. 15.

Rom. 8.

6.

Doth carnalize the mind by senses breath,

And if it be not cur'd, that state is death.

That's our great work these senses to controule

In every case, where they corrupt the soul.

At

H 3

Th'

Th' Apostles word a general rule affords,
Good manners are corrupt by evil words.

1 Cor. 15. What doth fro' th' mouth of one corruptly slide,
32, 33. Comes in at ear upon the other side.

Act. 12. And such a blast fomenting *Herods* pride
23. Inflicted present Judgement that he dy'd.

2 Pet. 2. And some Professors do entangled lie,
18. Allur'd by words of swelling vanity,
And strongly prompted by such verbal thrusts,
To irritate inflaming fleshly lusts.

When *Balam* heard what profers *Balack* made
Of great promotion; forthwith he assay'd
To tempt the Lord (though answered before)

ver. 15. The love of riches; prov'd his deadly sore,
The same holds true in divers other cases,
In various persons, and in sundry places.
Now what an eye sore, outward objects are
Of every sort affections to insnare,
Is every day prov'd by experience,
And witnessed by frequent scripture sence.
How *Achans* heart by looking on a wedge,
And *Dauids* peeping o're *Uriahs* hedge.
The *Pharises* by loving to be seen,
And *Hamans* pomp invited by the *Queen*,
Did all discover what they mainly lov'd,
And by quotations clear enough are prov'd.
With *Hamans* rage, becaus he scorn'd to see
That *Mordicah* would bow nor cap nor knee.
These shew how riches, honour, carnal pleasure
Detect the heart by th' eye, and where's its treasure.
Such fruits as these do grow upon a thorn,
But figs and grapes on better trees are born.
And when our Savior doth the Jews confute,
He shows the tree is best known by its fruit.
Tho touch and taste may sinfully be us'd,
Bad in unlawfull in lawfull things abus'd.

Luk. 16. And in one parable are put together.
For his last doom; the text shows plainly whither

He

He was convey'd ; But there is yet one more,
 Which did no less than he halt o'th' some sore,
 Liv'd in excess without any remorse,
 Yet were professors : read what was their curse.
 There's yet another case more sad than that,
 Which was foretold I should be in gospel state,
 As to profession, but power deny,
 And did with beastly lusts wholly comply ;
 With these are mixed smells, costly perfumes,
 Which (in both senses) whores proudly assumes.
 Mystical harlot, and the fleshly whore,
 Amongst their gorgeous and voluptuous store,
 Where touch, and taste, and smell are all united ;
 For such excess those harlots are indited,
 But shows to others ; (rather than themselves)
 How they are shipwreckt : and upon what shelves.
 But doth not shew ; (so far as I can see)
 What did allure them to this high degree.
 The ear and eye much led their heart to this,
 And might to them have shown what most displeas,
 But slighting warning from the ear and eye
 Are now involved into slavery.
 For none of these examples seem to shape
 Any direction, how they should escape.
 I will not say what God by grace may do,
 But sure the case doth dreadfull danger show,
 While *Eve* did partly hearken to the devil,
 And lookt upon the fruit ; shew'd th' heart was evil.
 But when she tasted, ate, and did persuade,
 Adam to eat : the sin did more invade.
 When come to this : 'tis not so hard to find,
 Where lies the fault from reprobated mind.
 It's now by far the harder task o'th' two,
 (If possible) those fetters to undo.
 I would discourage none ; but waken all
 To rise, but rather to prevent such fall.
 Let be the worst : if sinners can repent,
 And turn to Christ by faith : he will relent,

Amos 6.

*2 Tim. 3.
1, 10 6.*

*Prov. 7.
17.*

*Isa. 3.
18, 25.
cap. 57.
9.*

If men can be in earnest there is scope
To look to Christ, and to renew their hope,
Tho almost lost, for ought that they can tell.
But truly here's no trifling, (mark that well)
It is no jesting in so sad a state,
It's mercie to the hight : (if not too late)
But I'll suppose a soul ingag'd to find,
What is the great corruption of his mind.
And I'm periwaded (if't be so indeed)
He shall be taught as much as God sees need,
For his eternall good and present state,
Whatever's truly don, ne'er comes too late,
But if perhaps some lusts are interwoven,
Thou fearst they'l never be insunder cloven,
And knowst not which is greatest of the two,
I think 'tis best, without much more to doe,
Take them together ; if canst not get them parted,
But seek to Christ thou mayst not prove fals hearted,
How e're they'r mingled, thou must part withall,
And cast thy burthen upon Christ withall,
The lest offence without his speciall grace
Will not be conquer'd, stare thee in thy face,
That's not the end, (in finding th' greatest sin)
That smaller should be hid, but better win
The conquest : when *Goliath* first was dead,
His army's easily wounded, scatt' red, fled.
Take here this caution : little sins neglected
Will quickly shew the soul is much infected.
Avoid that fond conceipt. (the greatest thorn
By Christ is cleansed, and by him is born.
And hope to help thy self in smaller things,
That no such labour no such sorrow brings :)
I hope 'tis almost needless to invey
Against this monster, at this time of day.
But I should fear thereby the danger most,
As leading to the sin 'gainst holy Ghost,
If any think that's but a forged tale,
Yet so to die will be unpardonable,

Or leading too't, for if thou dost despise
 The grace of Christ, though but in leſt degrees,
 Who knows but that it may come to that height,
 To bring the ſoul at laſt to th' great'ſt deſpite.
 All this premis'd I take it now for granted,
 The ſinner knows what ſin hath moſt enchanted.
 And then his care muſt be how to apply
 With moſt advantage ſuch diſcovery.
 But yet take heed, lean not too much upon
 The outward means, by which this work is don.
 But own it all to come from Jeſus Chriſt,
 It may be yet thou art not come to th' highſt.
 Commit thy ſelf to him, by grace adhere,
 And he will ſhew thee yet a great deal more,
 And will not leave it in a ſingle matter,
 Till he convince thee of thy ſin by nature,
 And by his grace (that is the onely way)
 To make advantage of thy known decay.
 Begin, go on, and onely end in him,
 And wait for grace, to perfect all in time.
 But lean not to thy ſelf (what thou haſt don)
 And ſo reſign'd by faith and love go on
 To all the duties that thy conſcience knows
 Without reſpect to either friends or foes,
 And watch againſt that ſin, as for thy life,
 That by experience thou haſt found the chief.
 Nor that alone; but that it ſerveth beſt,
 (By uſing means) to conquer all the reſt.
 If that together be the courſe thou tak'ſt,
 It is the uſe that our Apoſtle makes,
 Upon that word I've ſtood ſo long upon,
 And for this head and thorny ground have don.
 The fixt head is a caſe as red as bloud,
 To all that have the day of grace outſtood.
 And as to them; 'tis bootleſs to inſiſt
 On means of help: they have no ſhare in Chriſt,
 For all our pains and care cannot prevent
 Their utter ruin, who cannot repent:

Heb. 12.

1.

6.

But stand in admiration, and adore
 Gods just severity, that strives no more
 Eternally with those, which hitherto
 (Though all in vain) he's had so much to do.
 If you object: then lost is all our labour?
 I am about to prove it (with your favour)
 That's a mistake: there's many other ends,
 That to Gods glory very highly tends,
 And to admonish those that have not yet
 Their hearts with spite against redemption set.
 Why do you see a gibbet, as you ride,
 Corps of offenders, hanging by way side.
 Why are assises (too) in open places,
 With greatest concourse in all such known cases,
 Whose execution don is at noon day,
 Where greatest throngs do and assemble may:
 And why must present be a Shrieve at least,
 And in some countries Chiefst of all the rest,
 Of magistrates, that take it as no scorn,
 By those that have the highest honour born,
 To be eye-witnesses of what is don,
 Not in a corner but i'th' face o'th' sun.
 I've seen my self, (which others is forbid)
 The chiefest magistrate holds the black rod,
 Till execution's past then by and by
 He gives it o're again to's deputy?
 And why such crouds where prisoners roar and cry,
 And wring their hands; when sentenced to die?
 When I was very yong I found a vers
 In English rules; as proverb we rehears,
 And such in use of speech is now become,
Felix quem faciunt aliena pericula cautum.
 That man is happy who is so aware
 Of others loss; that with them doth not share.
 But if we turn our thoughts to scripture test,
 To prove the point, you'l always find it best.
 There in a mirron we shall clearly see
 The great design of such severity.

Deut.
13. 11.

Rev.
18. 4.

When God commands to stone th' Idolater,
'Twas, that thereby he others might deter,
And keep them from the plagues, which otherwise,
For such like sins would surely them surprife.
Two things herein I think are moft of ufe,
(That of this point we may not make abufe)
To fhew the fin, that is fo desperate,
And what's the plague of ev'ry reprobate,
I do not think that I can do it right,
(In every point) but if I might invite
Some gracious heart (to precious fouls a friend)
To do it better I fhall have my end.
If God afford it I fhould count it fweet,
To graunt me favor that I might but fee't.
I blefs the Lord, I've heard and feen already,
That fomwhat helps to make my Judgement fteady.
Though godly men in many cafes vary,
And in their Judgements feem to be contrary
To one another. I dare make no fpeed
When to conclude, that all fhall be agreed.
But as the fteel and flint together ftrike,
Some sparks do iffue; which are fomwhat like,
(When't falls on tinder, that is throughly dry)
To make a flame that no man can deny,
By running to and fro; (we find rehearft)
Knowledge in latter times fhall be increaft.
Good fubjects ftrive to know their Princes laws,
And what's the penalty in every claufe,
To frame their carriage: better to recent
The juft extent of each amercement.
Tho every trefpafs be againft the King,
And not the leift without its fuffering;
Yet treason is the greateft crime of all,
The foreft death on traitors ever fall.
Tho heretofore i'th' prefent work in hand
I have related what's the great command,
As the condition which the gofpel afks
In truth of heart (tho but as fmoking flax)

Dan.
4. 12.

And

And also shewn what is the guilt and pain,
 Willfull transgressors I shall at last sustain.
 And when the day of visitation's past,
 The willfull sinner no more grace I shall tast;
 But sealed up to dreadfull expectation
 Of utter ruin, finall desperation.
 Although his life that sentence may survive,
 Yet all that while 'tis meerly a reprieve.
 His heart mean time resolved is to harden,
 But I shall not have nor I shall expect a pardon,
 Because he did the day of grace despise,
 And trample under foot the sacrifice.
 Yet I'll assay (as in its proper place)
 Here to illustrate somewhat more the case,
 And take a simile, which doth contain,
 If not the whole, yet (as I think) the main.
 With this *proviso* there's no shadow may
 A full proportion to our minds convey.
 Admit there be a famine in the land,
 Where not a bit of bread doth come to hand,
 Nor any food, which may mans life preserve,
 But all with hunger are expos'd to starve.
 The ground of which was totall insurrection,
 Against their Prince, who held them in protection,
 And justly has withdrawn all that supply,
 On which before they always did rely,
 And had enough to eat, and much to spare,
 But now to penury reduced are.
 This Prince gives over to his eldest Son
 For what he should and had already don,
 That famisht land, with all the whole arrere,
 Whereof they guilty stood, (and did appear)
 The son accepts, by mercy striveth rather,
 To reconcile these rebels to his father
 And to himself, by offering such grace
 And terms of pardon, (if they might take place)
 That they might live in favour with the son,
 Repenting of the wickedness they'd don,

Against

Against his fathers righteous commands,
 (Being chief sovereign of all their lands)
 And if in truth they will the son obey,
 Swear homage to him, not stand out their day,
 Their former faults shall all be blotted out,
 And far more liberties be brought about:
 And though they do not all to this consent,
 Yet they that do shall have their full content,
 But they that will not close, while terms do last,
 Shall pay the forfeit for arrer's that's past,
 And suffer tentimes more for this despite,
 Into perpetual dungeon without light,
 (With grievous torments added) shall be thrown,
 And never mercy further shall be shown.
 How sinners carry while these treaties last,
 We have already seen by what is past
 In high-way, stony, and the thorny grounds,
 And what from each of these (as such) redounds,
 Our task at present is to find the pitch,
 And full extent of that rebellion, which
 When men arrive at, there's no more to wait,
 But staked down as vessels reprobate.
 And then to touch a word of that condition,
 (Even in this life) which never finds remission.
 'Tis God alone who onely can decide,
 When sinners have withstood their utmost tide,
 No creature can determin fast and steady,
 That all is past nor further is remedy.
 Nor can he say the height and just degree,
 I th' utmost compass what that sin shall be,
 But yet 'tis sure, that there is such a sin,
 And such a gulf, where multitudes fall in.
 Which serves for wholesom warning unto all,
 To shun the brink o' th' pit least in they fall.
 And when once in, there is no getting out,
 Shall ne're be helpt, how loud to e're they shout.
 Yet there are gen'als to the conscience preach't,
 Which first or last have every conscience reach't:

That

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 And when once in, there is no getting out,
 Shall ne're be helpt, how loud to e're they shout.
 Yet there are gen'als to the conscience preach't,
 Which first or last have every conscience reach't:
 That

That in some measure doth that sin define,
 Although men do not know the utmost line;
 Whose conscience is there sometimes doth not fear,
 Lest he should tell himself to sin so far,
 That Christ himself (who's true unto his word)
 Cannot in Justice farther grace afford?
 We all agree against the holy Ghost,
 There is a sin, that none could ever boast
 He was set free: Nor I shall not while men breath,
 The Scripture saith, it is a sin to death.
 How to distinguish that amasing crime,
 That by that sin is meant, and what's the time,
 And how it differs from such other sins,
 Which yet at last eternal Judgement wins.
 It is too much for me; I know not whether
 The Scripture lighteneth any creature thither;
 Whether that sin in Hebrews (chapter sixt)
 With that i'th' gospel be so justly fixt,
 That this and that are altogether one,
 Or differ in some cases (or in none)
 Or if they differ in some circumstances,
 I'th' sin it self, or in appurtenances;
 Yet clear it self, that both do so much harden,
 That neither this nor that admits of pardon.
 It's also clear, that they that miss of grace
 Never repent: (where pardon takes no place)
 It seemeth probable: all that fall in
 To condemnation committeth such a sin,
 Somewhat for kind (if not in full degree)
 Which pardon'd cannot be by Christs decree,
 And that decree in Scripture is reveal'd,
 (In the forequoted place) never repeal'd.
 Admit that every hardned sinners case
 Do not amount to that i'th' Hebrews place,
 And that it doth from that i'th' gospel differ,
 Yet certainly it stands not for a cipher.
 But there is some specifical proportion,
 Though individuals differ much in notion.

Matth.

12. 31.

Mar. 3.

28.

Luk. 12.

10.

Matth.

12: 31.

*Heb. 6.**Mar. 3.*

28.

As for example those in th' Hebrews case
 Had raised gifts : did gospel once embrace,
 And more than so, had uncoth gifts o'th' spirit,
 Which for a time they largely did inherit.
 But that i'th' gospel spoken of the Jews,
 Who all along the gospel did refuse,
 Had never heard, there was an holy Ghost.
 'Tis very like : (how ever they might boast)
 Which Christ on earth (convincing now the Jews)
 Had not then promis'd, that he would infuse
 Into disciples, till he was to leav'em,
 Of which the devil never shall bereav'em.
 And yet some season after his ascension,
 To some disciples Paul speaks reprehension.
 O'th' holy Ghost if you were not advis'd,
 Into whose name then would you be baptiz'd?
 If those disciples never heard that name
 O'th' holy Ghost, no wonder if the same
 Thereof did never come to Jewish ears,
 As in quotation by the word appears.
 This argument must needs convince you soon.
 The Jews, and Hebrews case, midnight and noon
 Do represent in form particular,
 But as to th' kind ; they both alike infer,
 To make it plain (if possibly we can)
 Of either sort let's single out a man.
Caiphas for one, and *Judas* for the other,
 That a chief-Priest : this an Apostle brother.
 They both were eminent in either station,
 But yet compar'd to gospel dispensation,
 There's as much odds by true preeminence,
 As twixt the earth and firmaments expanse.
 This praelate bound to th' law i'th' outward letter,
 The false Apostle knew things that were better,
 And might experience as much as those,
 By whom the devils were cast out as foes.
 The one is held in darkness of the night,
 The other turn'd like angel of the light.

Luk. 10.
 18.

Caiphas

Caiphas denys, *Iudas* doth Christ profess,
 Yet both are enemies to righteousness.
Caiphas will buy: (and bid's a worthy price)
Iudas will sell both Christ and Paradise,
 They both did evil to their utmost might,
 But *Iudas* had (o'th' two) far greater light.
 Now as in mercy, so it is in wrath,
 Tallents of each are judg'd by what man hath
Caiphas cast in his all: (though as two mites)
Iudas could do no more by all his slights
 I'th' outward action *Iudas* was the worst,
 And in proportion suitably accurst,
 And may perhaps a lower place in hell
 Be cast into; because he did excell;
 For as in heav'n, there's difference in glory,
 As doth appear by pregnant scripture story;
 So we do find upon the other side,
 That *Capernaum* should far less abide,
 Their dreadfull Judgement and abundant sorrow,
 Than *Tyre* and *Sydon*, *Sodom* and *Gomorrhah*.
 We search not yet comparative degree,
 Which damned souls (compar'd) I shall tast and see.
 Our present work is in the positive,
 Who are excluded grace without reprieve.
 We do not say, who have despised most,
 But who it is blasphememes the holy Ghost.
 Some of the Jews did this, our Sav'our saith,
 And were entail'd to everlasting wrath.
 And by proportion whether gentiles may
 Be guilty of this sin as well as they.
 I'th' positive degree it must be light,
 With resolution, hatred and despite,
 And may not heathens (think you) come to this,
 That neither Christ nor *Moses* do profess?
 And if you doubt of this see what *Paul* says,
 (But more at large) of such like men as these,
 To search the core of that condemning sin,
 What is the least degree that brings it in,

Rom. 1.
 21. to end.

Which

Which locks the door, and makes the sinner fast,
 And writes upon't: *The day of grace is past.*
 Whether the talents be 2, 5, or ten.
 But as they'r misimprov'd how, where and when.
 In this inquiry there are two clear cases,
 Which well may serve i'th' room of common places.
 One negative, and one affirmative,
 And both to one you may at last contrive,
 One what is chosen, th' other what forsake't,
 Drawn into one by mutual contract,
 Which both together evidently prove,
 What is the choice and object of our love,
 That shall be judg'd for uttermost despite,
 When men reject the measure of their light,
 Of which no umpire can be constitute,
 But he that knows how cavils to confute.
 Now by this scheme let's overlook again
 Our two examples, which before were drawn:
Judas and *Caiphas* each one in their state
 See what they love and also what they hate,
 And how far light had shined in each breast,
 Which by their contract they did both resist,
 And we shall find however they were twain,
 Yet both agreed together in the main,
 And either did with resolution fight
 Against the measure of received light,
 And both alike did fully constitute
 Their conscience to murder and confute.
 If *Caiphas* had obtain'd as much as *Iude*,
 His fixed hatred might all that elude,
 Which point is prov'd by what our Savior said,
 Tho one was sent that's risen from the dead,
 To preach to sinners, if they would not hear,
Moses and Prophets which already were,
 The means that God appointed for their warnings,
 They would not hear for all the rais'd mans charming
 Which he (and mates) when Jesus Christ was rais'd
 Made good to th' full by slanders which they blas'd.

- Their conscience knew Christ was not stoln away,
 That was their shift their conscience to betray.
 The case was different twixt *Caiphas* and *Saul*,
 Tho both alike to prison saints did hale.
 For *Caiphas* and some priests knew wel enough,
 But *Saul* was ignorant : (of both there's proof)
 They both knew they blasphem'd the Son of man.
 The priests did see the Father with disdain,
 As wel as Christ in flesh, which made the height
 Of that great charge, because of known despite.
 Now from the former Jesus doth redeem us,
 And further proof'd i'th' case of *Nichodemus*.
 That precious blood which mans redemption cost,
 Excepts the sin against the holy Ghost.
 Nor is it known according to its kind,
 By any outward act, but bent o'th' mind.
 In outward shew was *Peters* sinfull act
 More scandalous, than cursed *Balams* fact.
Peter committed that against his light,
 But far surpris'd ; it was nordon in spite.
 Altho the damsel made him change his voice,
 Yet certainly he never chang'd his choice,
 Though *Peter* did in's strength too much rejoice,
 Proferd too largely : yet it was his choice.
 But *Balams* choice, when put to th' greatest stress,
 Went after wages of unrighteousness.
 And so did *Judas* in pretending grief,
 Becaus he kept the bag, and was a thief.
 What will you give me ? that did lead the way
 To work designs, his master to betray :
 His love to money made him hate his master,
 That was the cause he ply'd his work the faster.
 From thence it came in whole or greatest part,
 That *Satan* made an entrance into's heart.
 When choice is fixt i'th' heart, resolv'd upon
 Twixt Christ and *Belial* : the castle's won,
 One way or other ; onely Christ can tell
 When that's at hight ; (or yet is to repell)

It seems to me 'tis like a market day,
 When grace is tendred : if we'l close we may,
 While to be had, so long as we forbear,
 Will neither leave, nor thorowly adhere,
 Is our probation. But at last are prest,
 Either to take't, or set our hearts at rest,
 And to conclude ; we'l have no more to do
 With tendred, purchase (solemnly say no)
 When't comes to this, the witness then is born,
 We'l have our lust ; keep our beloved thorn.

This is the issue of the market day,
 The margent shortly doth it open lay.
 And to this pass (I think) it comes withall,
 That do into eternal ruin fall.

Jer. 2.
 25.

The high-way-ground may be so resolute,
 When first his sin the gospel doth confute,
 That he may shut the door 'gainst further grace,
 And thence be turn'd away to his own place.

Ab. 12

Another breaks through that, while grace is preach't, 25.

By some awak'nings, (by affliction reacht)

And yet resolve against the painfull cross,

And there take up ; (unto his endless loss)

Yet some go farther ; greater things have born,

But pierce themselvs with some mischievous thorn,

Although they suffer many things in vain,

Lick up their vomit (by contract) again,

Be't here or there ; when Satan is cast out,

If by conviction (or profession to't)

Again returning to that house that's swept,

And intertain'd with all the heart and kept.

The latter end is like to be accurst,

And ten times wors than e're it was at first.

I stand on this the rather to prevent

A sly conceit: in what sence it is meant,

When scripture speaks of sin 'gainst holy Ghost,

And what's unpard'nable, as if't was most,

Or onely to be found after profession

Admired gifts : (and to the truths concession.)

And so the sixt o'th' Hebrew's stood upon
 That's short of that; we may suppose there's none,
 That can commit that sin, and thereby take
 More liberty with sinning to partake,
 If you reprove them by the curse therein,
 Why? theirs is not th' unpardonable sin.
 Oh have a care that sin may you undo,
 Although you reach not gifts with many mo.
 Let's view the simile we urg'd before,
 How those inhabitants serve and adore
 Their gracious landlord, promising releas,
 With sweetest terms of everlasting peace.
 If you will search 'tis don unto your hand.

Mat. 21. In such a parable none can withstand:

Mar. 12. A vineyard was let out to husbandmen,

Luk. 20. To dress and reap the fruits, and reckon when
 The landlord would appoint, or order further
 By deputies: which (when he sent) they murder.
 The landlord could not this unkindness brook,
 Sent nobler friends this fault to overlook,
 But when they came, were served with same sauce.
 The husbandmen had broken all his laws,
 Well! (saith the land lord) I will send my son,
 Sure! him they'l fear, repent of what they've don.
 These miscreants having got a taste of blood,
 (There with so flesh't) that now they think it good,
 To call a counsel streight to kill all heirs,
 That so the vineyard wholly may be theirs,
 To kill their landlords son would not refrain:
 (Maug'r their malice he's alive again)
 Their sin is made appear and brought to light,
 Which issues in their uttermost despite,
 The steps they took, they would no justice have,
 All means of cure they (resolute) outbrave.
 And fully shew to what their minds addict,
 They'l have the vineyard, none shall contradict:
 To make all sure: all what they did they back't
 By counsel, by their seal and firm contract,

The question is, what is the winding up,
 Look to the bottom you'll find dregs i'th' cup.
 Read on i'th' parable, there lies their doom,
 And what they are to wait for till it come.
 If any will object, these were the Jews,
 That did the gospel and their lord refuse.
 It is not so with us, we own them both,
 Either to reject we should be loth.
 It doth appear that we are none of those,
 That have behav'd themselves professed foes,
 For we have drunk and eaten at his table,
 And many sermons very profitable
 In our streets oft we have heard him preach.
 Will you twixt him and us now make a breach?
 Let all be true, yet if no more than so,
 Let him be judge how things are like to go.
 Compare that place with foolish Virgins five,
 The want of oil such pleaders do deceive,
 To sit at table, or to hear a Sermon,
 Will not avail without a wedding garment,
 What oil and wedding garment do contain,
 In part was said before, and may again,
 In the next head to which it doth belong,
 For thereunto belongs the chiefest song,
 That saints can sing, when that's put out of strife.
 (Their names are written in the book of life)
 Which is the state in which believers stand,
 When they have clos'd with Jesus Christ's command.
 But at the present there's another theme,
 The state of such as fall in that extreme,
 Grace to renounce, hearts wholly obdurate,
 Without recovery seal'd reprobate.
 What may befall to such before they die,
 When altogether past recovery.
 E're we proceed, there is another motion,
 I dare not overpass (by way of caution)
 I've said before, there is no creature can
 Pass such hard sentence on another man.

Answer.
Luk. 13.
27.
Mat. 25.

Nay may too deep into Gods secrets delve,
 To fix it wrongfully upon himself,
 Though doubtless unto some ; it may be known
 That they rejected are : (quite overthrown)
 First 'tis (to judge another reprobate)
 More than to judge him unregenerate,
 Yet that's too much for Judgement absolute,
 (Without clear proof) our Saviour doth confute,
 Gather by context what's meant by Christs assertion,
 You'll find it reaches not doubt of conversion.
 He has two arguments ; which if you mix,
 I think you (fairly) may your Judgement fix.
 Keep that in mind : add thereunto this note,
 The case in hand concerned but a mote,
 And doth admit to each the name of brother,
 As well unto the warned as the other.
 Look if it mean not : Be no rash dispenser
 Of private grudge, or publicly church censure
 To vex thy self, him, or the church from thence,
 For every trifle to pretend offence.
 Nay let severity begin at home
 By true repentance search and sweep thy room.
 Oh that would make thee fit to help thy brother,
 This is our duty towards one another.
 Petty conceits between the man and wife
 Hath sometimes kindled much inflamed strife.
 There was a quarrel, who should mend the fire,
 Who have the tongs ! this bable flamed higher,
 Disturb'd the bed, the house, and church : at last
 To reconcile all differences past,
 And to prevent all future jars and wrong,
 The church did vote to each a pair of tongs.
 Oh what a trifle's this ! It is not feign'd,
 But might be proved, (if it was contrayn'd)
 In weighty cases 'twas our Saviours course,
 (Which he did constitute to gain remorse)
 When there should happen some real offence,
 Not strife and censure straight way to commence.

But

But the offended I should privately warn
 Th' offender himself in each such concern;
 If he would hear it, then it went no further:
 And if that would not do, then comes church order:
 If that would not help: then note such a man *Mat. 18.*
 To be like heathen or a publican. *15. 10 19.*
 When you are forc't to excommunicate,
 You must not count him as one reprobate: *2 Thess. 3.*
 But be so friendly one unto another, *14, 15.*
 Him to admonish even as a brother.
 Two things may be so circumstantiate,
 A man may be judg'd unregenerate,
 And in the bondage of iniquity,
 But not judg'd reprobate thence (by and by)
 Although the case be doubtfull here enough,
 Yet to admonish such; (there is proof.) *1st. 3.*
 Still to repent, pray for pardon and grace, *22, 23.*
 Tho it be doubtfull if it shall take place.
 Some cases here occur, I freely do confess,
 Which (construed) importeth nothing less,
 And plainly somtimes in words do expresse,
 No hope is to be found for full forgiveness,
 But in such case it is meer revelation.
 How few to that can make their true evasion?
 Our Saviour Christ knew fully each mans heart,
 And he somtimes such secrets did impart.
 That Judas also wholly was forlorn, *Mat. 26.*
 And't had been good, he never had been born. *24.*
 When Pharisees strove to catch him in gins,
 They sought, ne'er found, but dyed in their sins.
 This he declared plainly to their faces, *Joh. 8.*
 Maug'r their malice and scornfull disgraces. *21.*
 To this effect he did elsewhere pronounce *Mark,*
 No less in import to many at once. *3. 30.*
 I cannot remember, expressed at large,
 (Except by Paul once) men made such a charge, *1st. 13.*
 Which I have also mentioned elsewhere, *10.*
 In this present work, and thither refer.

I've heard and known some that durst undertake,
 As from revelation such Judgement to make.
 But how they'l come of in that interprise,
 I leave to be Judge at that great affize.
 I tremble to think such secrets to seek,
 Where God in the scripturs vouchsafes not to speak.
 I will not deny such symptoms there may
 Be openly shew'd, that saints dare not pray
 For such and such persons, while they have breath,
 For fear they have sinned that sinned unto death,
 Who cannot have hopes to ground faith upon,
 And therefore (in conscience) must let it alone.
 Yet least they should miss, what is their own part,
 I count it the duty of each tender heart,
 In general terms, (with humble submission)
 To pray that the worst may come to contrition,
 (Who are not rejected) of whom there are none,
 Can safely determin, but God alone.
 What is more arrogance and pride compleat,
 Than men to rush into Christs Judgement seat?
 Thus far for others. Now for our selves,
 (*Sylla, Carybdis* like) there are two shelves,
 (Without safe pilot) souls are apt to split,
 And shall to harbor never safely get.
 The one presumption th' other is despair,
 (When in their height) of equal danger are,
 Who ever split eternally o'th' first,
 Isever more i'th' end, o'th' latter thrust.
 But yet there's divers suffer loss on both,
 But are fetch't off by gracet to say the troth.
 It's rare to find a soul that comes off clear,
 And doth not dash on both, now here, now there.
 Presumption usually doth lead the van,
 And gives proportion to despair again.
 The higher lift up, the lower cast down,
 In such vicissitudes, now smile, then frown.
 But I shall now to th' case in hand confine,
 How either rock to danger doth combine.

It is not rare to find a yong professor,
 Who bears himself in hand he is possessor,
 Of thorow right is an immortal crown,
 And afterward to be as much cast down.
 Wrongfull conclusion upon either hand,
 Puts many souls to plunges, at a stand,
 Oft comes to this (which terrifieth most)
 They think they've sinn'd against the holy Ghost,
 With such conclusion so fixt and steady,
 As if they were cast into hell already.
 Once *David* thought his mountain was so strong,
 Nothing could move him, when he found that wrong
 He was as confident that he should fall,
 One time or other by the hand of *Saul*.
 In each of these had in Gods secrets pride
 Without a word : (and so without a guide)
 Oh how unstable ; when we act not faith,
 Which from the word it's sure foundation hath.
 To keep fro th' first sobriety's a friend,
 And from the last to hope unto the end.
 Oh blessed word, that can maintain in both,
 And (where it's trusted to) most surely doth.
 The word's a rock, that clips the wings of pride,
 And keeps from sincking on the other side.
 Presumption and dispair doth' word deny,
 And each refuse (with heart) thereon to lie.
 In all our partial failings (let's record)
 They have their rise fro th' disesteem o'th' word.
 And they that leave it wholly are undone
 For evermore, to weave the threed they spun.
 This is the portion, this the dreadfull state
 Of final unbelief. It's reprobate.
 There's but another branch o'th' present head,
 To which our method hitherto hath lead,
 And that's to shew how reprobates survive
 The sentence past, while here on earth they live.
 For many years God may prolong their days,
 Though cursed in their hearts, curst in their ways,

1 Pet.

1. 13.

Ere death remove them from the present stage,
And is to Judgement infallible presage.

1/a. 65.
20.

Tho sinners live an hundred year he's curst
In all his projects, latter end is worst.

The word is clear by positive expression,

Jud. 11.

Balam and *Cain* do prove it in progression.

There divers steps the Scripture doth relate,
That's troden by a curst reprobate.

Between the time that God hath cast him off,
And when death proves he's lived long enough.

He may be rich or miserable poor;

In great esteem, or credited no more;

May live in pleasure, tormented with pain;

May seem a saint, or openly profane,

Friendly and fair: his tales know how to furl,

Dogged and clownish, a cankered churl.

Admired gifts, stupendious for parts,

From all fall'n off, bereav'd of all his arts.

May hap to rise, and fall by turns; none can

Observe much odds 'twixt him and better man.

Those things in gen'ral *Solomon* doth prove,

Ecl. 9. 1. Do not determin endles hate or love.

Look over *Israel's* kings: the first of all

What has been said, which was not true of *Saul*?

Rich, poor, admired, scorn'd, in pleasure, pain,

Seem'd good, prov'd bad, both friendly and cross

But single out the Kings of *Israel*, (grane.

Since the ten Tribes from *Rehoboam* fell,

Where (by the Scripture) may be understood,

There was not one, amongst them all, prov'd good.

Their bel-wether, that led them all to sin

Ran strange divisions much out and seldom in.

And will you see the angle where he turn'd?

1 Kings

His heart against the true religion spurn'd.

12. 26.

And all he did from that unhappy time,

Became to him and *Israel* too a crime.

Oh what advantage *Jeroboam* once

Had in his hand, when God did that pronounce,

That

That he should have ten tribes (after his heart)
 If from his statutes he would not depart.
 This prophesie ingag'd him to rebel.
 And had he gon no further had don well.
 For hitherto God did him light afford,
 To itere his course according to the word.
 But see the baseness of his wretched heart,
 How far the Prophet pleas'd him, he took part.
 But where his unbelief did truth excell,
 He fights against the word, (then fare it well.)
 The word I should be a stalking horse to gain,
 The promis'd kingdom: but (which was the bane)
 When carnal reason looked round about,
 He kicks against the word, and turns it out.
Jehu and *Ahab* should we parallel,
 (With all the rest) to what a bulk 't would swell.
 And some o'th' kings of Juda not much better,
 But that they had the priviledge o'th' letter.
 The Temple-worship, sacrifices, and
 Such institutions, as God did command.
 And yet all this through sin became far worse,
 And did involve them further into th' curse,
 Then if they'd never known such gracious means,
 Which unto none but to themselves pertains.
 Amongst some others do but cast your eye
 Upon the margent, what saith *Malachy*.
 For outward riches, subtiltie, and craft,
 I do not wonder he enjoys that's nought.
 But that's the greatest mystery of all,
 That such in gifts and grace seem principal,
 And that that pestilent infernall sect
 Should oft deceive the choyssest o'th' elect.
 Two cases here, I think, may be of use,
 For every sober christian to peruse,
 When chance to meet with eminentest gifts,
 Least they be snar'd with some of Satans shifts.
 Impart their secrets too of any nature,
 Without due knowledge of the hidden matter.

Mal. 2. 2.

The

The first case is a sad experiment,
Of such like wolvs in soft sheeps clothing sent.
With greatest show of zeal displaid their banners,
Some found it to their cost it were trappers,
Who with their prairs, their gracious shews and
Banish't from simple meaning men all fears. (tears,
But not so wise with prudence to prevent
The subtil malice of the old serpent,
Were caught by guile, had not God sent relief,
Some scores of persons there had left their life.
It's like you know the case as well as I,
There's some alive that will it not deny.
The other case was of another kind,
A single person of aspiring mind,
That lov'd preheminance to be admir'd,
To so much accuracie he acquir'd,
To preach, to pray resolve the knottiest case,
That in distressed conscience taketh place.
Was by the wisest sought too far and nere,
And they that could enjoy him happy were.
And in this luster flourish't many years,
Tho at the last there were some secret fears.
All was not gold that glistred, glow worms bright
Glitter like stars in darkness of the night.
Some roots of rotten wood I've seen-like fire,
Which when I was a child I did admire.
This gilded post after some years were past,
Made some discovery that he was not chaste,
Made some attempts upon a gracious matron,
Which turn'd her stomach from so vile a patron.
She would not flatly say what was the cause,
But by her hints some few began to pause.
It came to rumor she was much accus'd,
That such an holy man should be abus'd.
And by the most the woman overvoted,
They on his glorious gifts so highly doted.
The woman was contrained to recant,
That she had greatly wrong'd an innocent.

This

This cloud blown over, many now adore
 This painted Idol more than heretofore.
 But at the last : this man was sick to death,
 And then the poison, that lay underneath,
 Began to ranckle, and gave such offence,
 It boiled up into his conscience.
 He needs no witness now to prove his sin.
 One (like a thousand) roar'd out from within.
 She, who before he did so much despise,
 Now justified more righteous than he.
 Through torment, anguish, horror, (and what not?)
 He did confess the core of all the plot.
 And that was this : (the depth of all this evil)
 His soul he had made over to the devil,
 By deed (I will not say of gift) but sale,
 That for some certain years he might prevail,
 To have assistance from infernall aid,
 When he discours'd, or preach'd, or when he praid,
 This clause precisely binding and commanding,
 He might not kneel, but evermore pray standing,
 And divers yet alive remember weel,
 In all his prayers they never knew him kneel.
 Liv'd so far northward (as relations tell)
 That (weel) to them, to us importeth (well)
 He kept his bond so firmly for his part,
 That now it sunk him overwhelm'd his heart,
 The more to ratifie and make it good,
 He seal'd the bond, subscrib'd it with his blood,
 Much prayr was us'd and godly exhortation,
 Nothing avail'd he died in desperation.
 For ought that man could see, yet who dare say't,
 That (for all this) he died a reprobate ?
 Altho no symptoms ever did appear
 Of any faith, or hope, but onely fear.
 Put case we may not judge yet we must fear,
 By such examples learn our course to steer.
 I question whether any did exceed
 (In circumstances) such an hainous deed.

Read ages-records, you will hardly find
 So daring sin, with such an hellish mind.
 The Scriptures must be own'd, the lightest torch;
 And after that the History o'th' church.
 And then come down to human and prophane,
 And try if you find such another strain.
 True; *Balam, Akab, Judas*, also *Cain*
 Did sell their souls their humors to obtain,
 This for revenge, and all the rest for gain,
 Our case unparalleld doth still remain.
 'Tis true; there was another forcerer,
 That gifts o'th' holy Ghost seem'd to prefer,
 And would have bought them for a little mony:
 His name was *Simon*, hence the sin *Symony*.
 'Tis true he shew'd he had a carnal heart,
 But in converting grace had yet no part.
 But I suppose the wisest cannot know,
 Whether at last he got true grace or no.
 I cannot find by all that I can see,
 That ever *Simon* would to that agree,
 To sell his soul, but rather purchase grace,
 (But mony in that bargain takes no place.)
 If *Symons* prair to th' saints had any scope,
 I cannot find he's quite shut out from hope.
 Alas this case doth plain enough agree,
 To sell the soul for painted piety.
 And that's the scene now acting on the stage,
 The very Idol of the present age.
 But whether yet there's any sunck so deep
 In such a bond God doth in secret keep.
 Altho' our age doth testifie enough,
 (As far as men can judge) to give a proof.
 But let's take heed how rashly we surmise,
 But rather leaue it to the great assize.
 Let every tender heart be circumspect,
 And not the search of smallest sin neglect.
 The smallest leak sprung in the greatest ship
 May sink it (if not stopt) into the deep,

And

And may enlarge its wideness more and more,
 Till pilot I shall despair to bring't to th' shore.
 A greater leak if presently be taken
 May be repair'd, (the vessel not forsaken.)
 And for encouragement I shall relate
 Another case that seemed desperate,
 Of which there might be more examples shewn,
 For here and there (though rarely) such are known.
 Some years ago a person discontent,
 The devil did his carefull thoughts augment,
 In human shape appear'd with gravity,
 As if he pittied him, demanded why
 His thoughts were so perplext, and why cast down?
 He seem'd in doubt, but knew 't was fortunes frown.
 His mind was much too big for's present state,
 Look't not to God, and so grew desperate.
 This Grave Impostor promis'd full supply
 And present riddance of his misery,
 And for so many years without controule,
 But he must bargain with him for his soul.
 The contract's made, the paper sign'd and seal'd,
 But by the grace of God in time repeal'd.
 Conscience grew hot, and checkt for what was don,
 But knew not how to break the threed he'd spun.
 Some Christian friends by searching much about,
 (With wholesom counsel) came to find it out.
 To make it short: they chose a day of prair,
 And divers godly preachers gathred there,
 This captive in the midst, good part o'th' day
 They prosecute their work without delay.
 Towards the close they heard a grievous noise,
 (Do not remember if they heard a voice)
 The roof was broke, the signed bond thrown in,
 The man repented of his grievous sin,
 And (as I heard) was after circumspect,
 And durst no more the word of God neglect.
 He might be one of many that escap'd
 The jaws of hell, that here so widely gap'd.

You may be tempted, take heed e're you fall.
And for your help, two cases I'll recall.
The one I heard of, with the other spake,
To shew how God both these two enenies brake.
The man I spake with told me he was sick
In grievous torment, try'd him to the quick.
Some length of time lay in excess of pain,
A shape with voice, articulate and plain
Promist him ease, if he would sell his soul:
His heart and voice did straight that vote controule,
And rather chose in Gods hand to expire,
Than purchase ease with everlasting fire.
Within a while the Lord afforded ease,
But breach o'th' snare did comfort much encrease.
What use this person made for after time,
I cannot say, I somewhat feared him.
The other case was told me by a friend,
(Affected much with such a gracious end)
Against so many dangers, (and the devil) .
That God afforded from apparent evil.
My author saith: there was an honest man
Of good repute, both pious and urban,
To make up reck'nings, and to buy more cloth,
(Which was his trade) provided was for both.
So riding (with his charge) took up at night,
Did clokebag to the host himself commit.
The landlord shew'd a cup-board in the wall,
With lock and key, that well might hold it all.
And praid his guest to keep the key, that when
He saw his time, might take it out again.
(They both agreed) he lodged there all night,
And hasted thence i'th' morning when't was light,
Took up his charge, paid costs, and went his way.
The wicked host did treachery bewray:
Sent after him, prepar'd with hue and cry,
Laid to his charge no less than felony.
The man (amaz'd) was to a Justice brought,
The host confest that was the thief he sought,

And

And said he robd him of a sum of coyn,
 And that by fraud he did the same purloyn.
 The guest replyd : he took what was his own,
 Which by it species might wel be known.
 The host rejoynd : such species were not his,
 For such and such was money he did mis.
 The bag was searcht, and there the guest did find
 His money changed, quite another kind :
 The very same the host had mentioned,
 Which further danger (unavoided) bred.
 The guest was innocent, had don no wrong,
 Suspect before, now cast by his own tongue.
 The case so plain in prison he was laid,
 (untill th' Assize,) and of his life afraid.
 Yet had within a speciall good defence,
 His peace with God and purged conscience.
 Before th' assize were many letters sent,
 And some returned : Pious men relent,
 And did the Judge his special favour crave :
 Most knew the host to be an arrant knave.
 In th' interim there came a lusty fellow,
 Cloth'd in a wast-coat either blew or yellow,
 (Which I've forgot) desired to see
 And speak with prisoner words two or three.
 This fellow askt the guest what he would give
 To be set free, and without fear to live.
 The prisoner said : in any honest case
 He would requite, to free him from that place.
 This man reply'd : let me but have thy soul,
 I'll fetch thee off without the least controll.
 Nay : saith the honest pris'ner : God forbid
 My soul's in safety with my Savior hid.
 The fellow went away, came there no more.
 Th' assizes came, the pris'ner brought before
 The Judgements seat (the Judge himself affected)
 That such an honest man should be detected,
 Made an oration in the open court,
 If any man can truly make report,

To help the pris'ner in his just defence,
He shall be freely heard in fullest sence.
A youth stood by, who came to see and hear,
Call'd out : my lord ! I heard one say or swear,
That he the Pris'ner quickly could release,
And say enough to set him free with ease,
Describ'd him by his clothes of blew or yellow.
The pris'ner knew it was the devilish fellow,
That had been tamp'ring to betray his soul,
But cast him off, (his language was so foul)
The Judge enquir'd, if that man could be found,
Another said, as I came by th' church ground,
I saw just such a man, is somewhat tall,
And now sits stridling, on the church yard wall.
Go call him (said the Judge) he was not far,
But presently appeared at the bar,
And asked what he had for th' mans defence,
Let me first hear (said he) the hosts pretence.
Things were related as we heard already.
This fellows answer was as round and speedy ;
You host, have you not there a double door
On backside of the wall, and one before,
And by that door, that is on the backside,
Ta'ne out his mony, yours in's clokebag ty'd ?
That by that means the man might be betray'd ?
After som pause the host curst, swore, and said,
The devil take my soul and body hence,
If there be truth in this unjust pretence :
I'm therefore come, (says th' other) I am he ;
Thy time is come, and thou shalt go with me,
And presently he takes him in his arms,
Could not be hindered by force or charms.
Away he goes, or rather with him flew,
And with a crack down part o'th' house he threw.
What is become o'th' wicked host we wave.
But thus it pleased God the man to save,
From both impostors, who went both together,
We will not take upon us to judge whither ;

But

But if't be true (and true 'tis said to be)
 Relations of this kind to hear and see,
 May do more good than comedy or play,
 Where wantons throw their souls and time away.
 But here me thinks it would be some abuse,
 To let this pass without some farther use:
 The use is double, that doth plain arise
 To those that fear the Lord, and him despise.
 Clothier and host do each contain a branch,
 As representatives of either chance,
 To be fullfill'd in each respective kind,
 Prov'd to our face what in the word we find.
 Clothier oppress'd: the host doth domineer:
 He at his rest, but this is God knows where.
 He in the mouth of greatest danger put,
 Th' host from the reach of human justice shut.
 One cannot swear to give his soul to th' devil,
 Th' other voluntier, nere scruples at that evil.
 One is respected, pittyd, lov'd by th' good,
 The other curst by his own brotherhood.
 What brotherhood I mean I think you see,
 Are such like mates that's full as bad as he.
 For love they do not, cannot, tho they flatter,
 True love they know not, 'tis an higher matter.
 That eag'r pursuit, which sometimes they bear
 To one another, mutually adhere
 In one anothers votes: Is that true love?
 Or like that wisdom, which comes from above?
 'Tis eaily tride: throw but a cockle-shell
 Between their intrests, (they that love so well)
Ackitophel with his admired pate,
 Their hidden feuds shall never calculate,
 Just like that love spoke of a royall rabble,
 Where two or three dissemble at one table.
 But (to be short) like means will have like end,
 Not to wrong conscience for life, goods, or friend.
 On th' other side, let truth and conscience pack,
 And conscience set by Satans aid o'th' rack.

Daz. 11.

27.

Look but the story o're (I'll not repeat)
 Whether o'th' two did prove the greater cheat?
 Mine host no doubt lookt for a golden ball,
 Tho lost his life and gold, got devil and all.
 The clothier would not list to devils charms
 To save his life, yet freed from all harms.

Pf 37. 37.

7. 38.

Mark the upright, and well behold the just,
 Their end is perfect peace that on him trust.
 But wicked men shall be destroy'd together,
 Both soul and body : no escape for either.
 Oh what an emblem's fixt, as on a post
 In both concerns, the clothier and mine host ?
 In those examples hitherto I've shown
 The devils contract, or his aid made known
 With human voice and human apparition,
 Which he hath shown to men by Gods permission.
 There is another case, where providence
 Did shew it self for one poor mans defence,
 Which with the former I dare not compare,
 Nor can I yet such witnesses declare,
 To make it manifest to all the world,
 How this poor man was into danger hurl'd.
 Yet was preserv'd, and from his fears set free :
 But vindication from his foes that be,
 (If yet alive) could never yet obtain,
 But till the day of Judgement must remain.
 But I relate it to this proper end,
 That such examples may poor men befriend,
 Who are accus'd by sinister pretence,
 And have no other test than conscience,
 To bear them up against the scorns and wrongs
 Of wicked hands, fals hearts and lying tongues.
 'Tis true the man was freed and set at ease,
 (After full search) by Justice of the peace.
 And in this world there is no more to say,
 Altho his enemy doth since inveiy,
 That notwithstanding he was overborn,
 And hath endured both scath and scorn ;

But

But will maintain unto his dying day,
 The man's a thief, and must a reck'ning pay,
 And says and swears to make good his defence,
 He has the witness of his conscience.
 And this is more than twenty years ago,
 Since first debated whether so or no.
 This man was riding once into the west,
 His way unknown, and therefore thought it best,
 At *Basing-stoke* where *Tawnton* carriers lay,
 More fully to inform himself o'th' way.
 (And since our subject doth of Judgement treat,
 (And this refers to that) we will repeat.)
 These carriers servants did belong to th' *Bell*
 In *Tawnton* where the carrier did dwell,
 And kept an Inn, to which this trav'ler rode,
 And for one night to lodge made his abode.
 Next morning, tho 'twas somewhat late o'th' day,
 Took horse, and paid his charge, and went away.
 About half way, 'twixt that and *Wellington*
 Was set upon by servants and a son,
 That from the *Bell* were sent him to invade,
 And charg'd him with a theevish trick he'd plaid,
 And threapt upon him that he basely stole
 From chamber where he laid a silver bowl.
 For he and friend had drunk in't over night,
 Since he went hence it never came in sight:
 And to make fast the Justice of the plea,
 O'th' chamber where he lay he had the key.
 The pris'ner thus enclos'd, had by his side
 An hawking-bag, not very deep nor wide,
 Who thought in's heart (tho nothing of it said)
 Alas! I fear (like *Joseph*) I' me betraid,
 Altho he knew not, who should come to pack,
 That drinking bowl into his litle sack,
 He did his papers and his linnen rifle,
 There was no bowl: these hunters further stifle,
 And (freely let) one of these mates outreaches,
 His hand to feel and search into his breeches,

Pockets and knees and further round about,
 But all this while they nothing could find out.
 The man was glad, courage began to take,
 And to these searchers somewhat roundly spake:
 Sirs you beset me here, I know not why,
 Without authority, or hue, and cry:
 Where is your warrant why you me oppose?
 In truth by law you are but high-way-foes.
 Whether I'm guilty, or be prov'd guiltless,
 Your selvs as enemies to peace profess,
 And make your selvs no better (if not worse)
 Than high-way-thievs, that hunt to take a purse.
 Come, I'll propound a motion that is fair
 To keep both you and me from further snare,
 And if you'll take it, you may then commence
 A suit in law to take off all pretence.
 Let one of you (who are in number four)
 To *Wellington* (that's my way) ride before,
 And take an officer or known constable,
 To bring me to a Justice, that is able
 To make demand of what you can object,
 And you or me (as we deserve) protect.
 Thus you and I the law may now fullfill,
 And let the issue fall out how it will.
 They took this counsel, pleas'd them very well,
 And now you'll see what afterward befell.
 Just in this talk, there came a magistrate,
 That (as they said) to *Tawnton* did relate,
 By accident who was but riding by,
 The pris'ner hearing that did to him cry.
 Sir to preserve our common rights and laws,
 Be pleas'd to stop; consider well my cause.
 I'm thus accus'd; let these men tell you why;
 They've searcht me once, will you be pleas'd to try,
 And search my cloths, or any thing I have,
 Be witness for the truth, that's all I crave!
 The man was civil, search't, but nothing found,
 Demanded questions just, and somewhat round:

And

And when had don, had nothing more to say,
 'T was not his work, and so he rode away.
 The pris'ner and his keepers still rode on,
 And as they entred into *Wellington*,
 A Comtable (with him that rode before)
 Came back to meet them, gave the pris'ner o're
 To one, they said was Justice of the peace,
 who could detain him, or (if cause) releas.
 (If I mistake not) it was Major *Covern*,
 I think was master of *Crown* or *George* tavern.
 The prisoner doth confess a civil man,
 And yet at first austere; (but no disdain)
 He can vas't over all, that could be said,
 Searcht, found no fault, releast him well appaid.
 The pris'ner hope't now all the stir was past.
 But e're I tell you how it fell at last,
 I will refresh the reader with a story
 As nere as can contain it in memory.
 This Major *Covern*, after he had seen
 And heard what could be said each side, between
 The pris'ner and accusors, and believ'd
 The charge was vain, with sympathy reliev'd
 The man oppress'd, with such a like relation,
 That happened to himself on like occasion,
 And to this purpose. „ Sir I can take part
 „ With what you suffer, lay it more to heart,
 „ Because of late it was my very case,
 „ Tho somewhat diff'rent circumstance and place
 „ That in *Wilts.-county* (the pris'ner thinks he said)
 „ I was not little of my life afraid
 „ By accusations, offer'd to be sworn
 „ For theft or somewhat like. 'T shall be forborn
 To make progression in the Major name,
 Lest through mistake his wrong or mine own shame
 (Through pris'ners forgetfullness) befall,
 But this the pris'ner doth aver withall.
 The Majors drift was both to underprop
 The drooping spirits, and to raise the hope

Of this poor man, himself to recreate
 With comfort of escape he had so late
 Said other words of standing at assize
 And many witnesses, before whose eyes
 He was expos'd, (with danger of his life)
 His innocence, and how God sent relief:
 But fearing to relate forgotten case
 To substance stand, (not circumstance or place)
 Though if I knew to th' ful as well as this,
 A full relation had not been amiss,
 But theres another cloud that overcast
 This sunshine, pleasing, and refreshing blast;
 For as this Prisoner was taking horse,
 There was another storm, that prov'd far worse
 Than all that went before: the Carrier came,
 His horse on foam, the Prisoner loads with shame,
 Said: This a Major, not a Justice is,
 And Trial cost what will he will not miss.
 To *Tawnton* back again, he must be hild,
 Lie till assize unless he could be baild,
 But this he took upon his very soul
 The Pris'ner could not chuse but have his bowl;
 The Prisoner was a stranger in the place
 Not any friend, that there could plead his case,
 And Major *Covern* was not much belov'd
 By *Tawnton* Carrier (as the sequel provd)
 The Prisoners horse was feeble, weak and small,
 Was not in case to tauntle so withall,
 He told the Constable if that would do'r,
 He must go easily as he could on foot,
 His horse was not in case now back to ride,
 But with the Majors Hostler should abide.
 To make it short. Another horse was got,
 And up the Pris'ner set, thus back to trot
 Before him, went at least one Halberdeer
 Half pikes and forks i'th' flanks and in the rear
 The carrier, servants, and his son assist
 Least for all this, the Pris'ner should be mist,

They

They make a shift to guard with so much care,
They suffred no repulſe: but when they were
Now entring *Tawnton*, Floks of people crow'd
To ſee the thief, and ſome cry'd out aloud:
Oh welcome Sir, your way is ſomewhat foul,
Ple drink to you out of a ſilver bowl:
Another ſaid: Why Sir! you ask't the way
To *Wellington*; how are you gone aſtray?
Another cry'd: Look yonder, that's the thief.
What ſhall the Priſ'ner do now? die for grief?
I've heard him ſay with greateſt confidence,
He never felt the peace of conſcience
In all his days, more then that very time,
(No creature known, and laden with that crime)
And that the comfort of that preſent ſtate
Was far more ſweet, than ſad and deſolate:
Oh conſcience, conſcience, ar't thou ſuch a vial
To make ſuch muſik in a petty tryal,
Where but a litle ſhame ſome loſs and ſtrife,
Or at the moſt the loſs of human life,
Can make diſturbance? What wil be thy worth
At great aſſize, when thou art called forth,
When everlaſting glory ſhall attend,
If thou be kept unſpotted to the end?
When by thy teſt all matters ſhall be try'd
Thy Judge, thy friend, and ſtanding by thy ſide?
Where *Tawnton*, Carriers are petty things
To thoſe great foes, which accuſations bring,
That ſtrive to rob thee, of thy precious ſoul,
Amongſt the damned, would thy name inroul.
This is the combate, this the greateſt ſtrife
To blot thy name out of the book of life.
All thoſe to this, is but a very game,
And not to be inſiſted on for ſhame;
But I return to what I ſaid of late
That in this march our Priſ'ner brought to th' gate,
And entrance into *Tawnton*, did not ceaſe,
Untill they found a Juſtice of the peace.

The witnesses prepar'd, the wife and maid
And tapster-tailor who would swear (they said)
The pris'ner had the bowl away from thence,
And that it ne'er was seen or heard of since.
The Justice carried sharply, (as became him)
(Altho I have forgotten how to name him)
But yet with tenderness, without offence
Unto his office or experience.
The troop, that came the pris'ner to defend,
The Justice from his presence out did send,
And heard both parties fairly face to face,
What could be said or answer'd in the case.
Searcht once again, and when he found it not,
Demanded reasons, wherefore and for what
This accusation grew: their answers were,
That ever since the prisoner was there,
Which was from night before untill that morn,
The key o'th' chamber had in's pocket born,
And more than that, when just he went away,
He did not tell his hostess of the key.
'Tis true he left it in the chamber door,
But should have told or spoken on't before.
And that the bowl was in the chamber us'd,
And that he drunk in't could not be excus'd;
And that he drunk in't for his mornings draught,
Since when they never found it, tho they sought.
He was the last that had it in his hand,
If it had not remov'd there it would stand.
He made his charge for felonies-suspicion.
The pris'ner cast i'th' Jail without condition
Of any favour, bale or of main prize,
And there to lie untill the next assize
In August, now ten days from March were past,
(Not over twenty since assizes last)
The Justice ask't what pris'ner had to say,
To save himself from Jail without delay.
The man reply'd, that accusation large
Hath nothing in't, contains a legal charge,

Tho all were prov'd what ever they can say,
 Unless they prove he took the bowl away.
 For he came there to lodge, to drink and eat,
 Bed for sleep, bowl for drink, dish for meat,
 He did expect, and not to be abus'd,
 While all the three he moderately us'd,
 And he must now appeal, if moderation
 Was not the greatest cause of accusation?
 Which sometimes in their scoffs they mingled, when
 They cast it in his teeth. These are your civil men.
 But was it ever heard, to make a plea,
 That stranger-guest should keep his chamber-key?
 He came no prisoner, though he now so be,
 And never dreamt his host should keep his key.
 He hath that practice in his travels known,
 A guest to have his key lockt up alone,
 Why did he not his key to th' host surrender?
 But where's the law for that makes guest offender?
 There were both serges and some other wares,
 Lay in the chamber, who should make repairs?
 If any slippery fellow stole away,
 (Before or after) what i' th' chamber lay?
 If th' host had made a perfect inventory,
 When guest came in to satisfy memory,
 And call'd them out in presence of his guest,
 And an account thereof at parting prest.
 The guest might chuse whether he would or no
 Take such a charge upon him e're he go.
 Altho this guest did keep his key from strangers,
 (To keep his own and landlords goods from dangers)
 Yet when't was wanted gave it to the maid,
 When she fetcht out, or any thing in-laid.
 Who could suppose the master, who was chief,
 Would suffer in his house a maiden-thief?
 That would not try, before they so far trust,
 To search all rooms, which trusty servants must.
 Who ever bears the name of chamberlain
 Should such a charge wholly on them sustain.

If otherwise, it clear enough infers,
 Guests may come free, but there made prisoners,
 As to his cost it happened to this stranger,
 That never thought to meet with such a danger :
 But ever since, where 'ere he comes doth toul
 The chamber-bell, gives warning of the bowl,
 And frequently, this story doth repeat
 To warn all Travelors of such a cheat,
 So much the rather : as you hear him tell,
 This danger came upon him, at the bell,
 Two things were wanting in their affidavit,
 The Justice markt them both with special cavy,
 They could not prove, he took the bowl away,
 Add that he us'd it there, he nere said Nay,
 Another fault, there words did not agree
 As by the following reason, you will see
 The two beforehand, both resolv'd to swear
 He had the bowl that very morning there,
 And if there had not come, another chance
 Might have agreed in every circumstance ;
 But doubting that a caveat was started
 That ere they swore, the witness should be parted,
 One said i'th' chamber, the other in the hall,
 Just as it did *Susanna*, once befall.
 The Justice saw't, and put them both in fear,
 Nor one or other durst i'th' issue swear,
 And if they had, their oath had been contrary,
 And from each other testimony vary,
 The Justice found by such apparent view,
 That one or both must needs be found untrue:
 For if they would known circumstance forswear,
 Who could to th' substance (by their oaths) adhere ?
 In one they were agreed, i'th' t'other caught,
 And by that means their purpose brought to naught.
 Our proverb saith, a liar must foresee,
 That nothing fail in plotted memory
 But truth will never falter : firmly stand
 Against the greatest storm or countermand.

This

This engin broke: the Pris'ner put a side,
 He heard the Justice with this bel-man chide;
 The carrier loud did peremptory crave
 That he might Justice in this matter have,
 And stoutly did persist, that for that season
 The man might be committed to close prison.
 The Carrier put out, the pris'ner cald in,
 The Justice very friendly did begin
 The case to open, that he clearly saw
 That in exactest rigor of the law,
 He must be force't to send him to the goal,
 And doubted if he might admit of bail;
 But yet perhaps; he might bring that about,
 And (for the present) from the goal kept out,
 Demanded then, from whence the Pris'ner came,
 And what to do, acquaintance, and his name:
 All which were answer'd: and some letters shewn
 Whole hands and names were to the Justice known.
 The Pris'ner farther, shewed his commission,
 Wherefore he came, and upon what condition;
 Which was confirmed by the hand and seal
 Of Parliaments committee of appeal:
 The Pris'ner freely graunted his commission
 To such injustice giveth no permission,
 Or wrong to hinder any living soul;
 Much less to steal away the silver bowl,
 He knew the persons names some of their hands,
 What his commission there withall commands
 Not to be hindred, but in right assisted,
 On which the Pris'ner somewhat large insisted.
 Well! (said the Justice) you are now half spent,
 Go into th' town; and take some nourishment
 Two hour's hence; come to me without fail,
 And for that time my self will stand your bail.
 The Pris'ner thank't him (as he had good cause)
 But as he went, was somewhat in a pause,
 And said, Sir since, I find it is your pleasure,
 I am ingaged to attend your leasure,

I'll go to Major *Rogers*, whom I know,
And with your leave inform how matters go.
And if I start, or strive to run away,
Let me be guilty Justice on me lay.
Why! know you Major *Rogers* (said the other)?
But by one letter (said he) from his brother,
By which I am impowred to receive
Some money, if I need, or do it crave.
Thus, with his leave, he went unto the Major,
(Opend the case) who would have laid a wager,
The carrier durst not be so peremptory
For certain reasons (I omit the story.)
Come, come, (saith he) is carrier so carows,
He knows what will him tame (mute as a mouse)
He took his cloke, and went with man again,
And chafed so; he hardly could refrain.
The pris'ner doth not think it meet to say,
What he related to him by the way.
But when he came to th' Justice went alone.
What they two said unto themselves is known.
But in a while they both came out together,
The pris'ner discharg'd, bates or bonds had neither.
But one knot more (though slackst of all the rest,
Rather unty'd than broken was thought best.)
You heard before; the pris'ner rode a horse,
Was either lent, (or hyr'd by carriers purse)
This horse and guard staid waiting in the town,
To know what should be with the pris'ner don.
The pris'ner durst not ride this horse alone,
Which might be seized; (being not his own)
The Justice undertook, he (without force)
Might freely ride upon the carriers horse.
And thus it pleased God to bring about,
He came bound in, but freely was brought out.
The onely use to make in such a sence,
How good it is to trust to providence.
Good conscience will maintain at better rate,
Than any law of parliament or state.

How easy is it censures to indure,
 If truth be on our side and conscience pure.
 But here we ought to have a special care,
 We must in all things honestly beware,
 The test of conscience; not in this or that,
 In other things make no great matter, what
 We do or say, where interest shall lean,
 That's but a sign we unsincerely mean.
 All things, all times, and that before the Lord,
 Oh then our conscience comfort will afford.
 And for example, *Pauls* and *Davids* case
 Is as a glass. For each you'll find a place.
 And then's the time to keep us free from shame,
 And thence good conscience chiefly takes its name.
 But that's a bulwark, firm as any steel.
 The votes of creatures we shall lightly feel.
 For let the conscience truly be upright,
 I may not think to shun all human spite.
 With this narration see in this appendix,
 Malice and envy is on truth attendrix.
 And breaks its heart with grief, when't cannot kill
 The witness which convinceth it of ill.
 Our stranger could now pris'ner be no longer,
 Blest God in's heart, his bonds were made no strong.
 At *Wellington* he took his own fresh nag, (ger.
 And towards *Tiverton* did fairly jag,
 Lodg'd there all night, i'th' morning, when't was day,
 Gave warning of their plate, and rode away.
 That day to *Barum* there was to abide:
 There told some friends what to him did betide.
 Those friends (impatient) stir our trav'ler up,
 To seek repairs o'th' Bel-man for that cup,
 For false imprisonment, like high-way-rogues,
 No hue and cry, but by their ranting vogues.
 This guest unto this Bel-man wrote a letter,
 He hoped that he had deserved better,
 Than meet with such unkindness without cause,
 Quite contrary to Justice or our laws;

Ps. 119.

6.

Act. 24.

16.

And

And look's that reparation ſhould be ſent
 For his unjuſt and wrong impriſonment,
 He ſcorn's the motion, bid's him do his worſt,
 As like a Bell-man as he was at firſt.
 Some other friends perſwade him to be brief,
 He ſwear's the travelor's an arrant thief,
 Heres room enough in law, to bear an action,
 And thus provok't, it may be ſome detraction,
 And 'tis no wonder if ſome people think
 Theres ſomewhat lies i'th' bottom or i'th' brink,
 It is no wonder if men be divided
 Our *Tawnton* gueſt, condemned and derided,
 Some ſay if Juſtice, on his ſide, hee'd had,
 He would have thrown, good mony after bad,
 And thus our travelor to hold his eaſe,
 Runs through all cenſures as each party pleaſe,
 Some year's thereafter, ('t may be three or four)
 All this was huſh't, and (as forgot) blown'ore,
 Theſe two Antagoniſt's by accident,
 As one came back, and as the other went
 From, and to London, met neer, and were,
 From any town, or village ſomewhat far
 In ſummer heat, there was a drinking tent
 Upon the rode, which travelors frequent,
 Our ſtranger, with his friends (ſome five or fix)
 To quench their thirſt, there half an hour fix,
 As they were ſet to drink, within that booth,
 This carrier came in, with language ſmooth,
 Next to our ſtanger was an empty place,
 But I ſuppoſe he knew him not by face.
 Your Servant, Sir, ſaid carrier to our ſtranger:
 No ſaid the other, I'le run no ſuch danger
 Your ſervice I have proved to my coſt
 The Lord deliver me from ſuch an hoſt.
 Truly ſaid he, me thinks you are uncivil,
 Why! can you ſay, that' ere I did you evil?
 Evil? ſays t'other: I care not for your grudge,
 But I'le appeal, let company be Judge.

Friends to relieve in each of your memory,
 This is the man of whom I told the story,
 This is the Carrier of *Tawnton* Bell:
 I know him and his house, but over-well,
 This is the man that took't upon his soul
 That I had stoln away his silver bow'l.
 Are you the man (sayst'other) do your worst,
 I'le swear and stand too't, as I did at first,
 So in a chafe he mounted and put on,
 He staid no long debate, up and be gone.
 Some of this companie were Law Attornies
 Urg'd to spend mony, and make further journies
 Some others said, his charge was but suspicion
 'Twere better wait on God in true submission
 N'ere vex his mind, spend mony, lose his time,
 Let God alone to vindicate the crime,
 And that our stranger doth acknowledge best,
 Till great assize shall set his heart at rest.
 This liberty he takes, somtimes to knell,
 And many times ring out the *Tawnton* bell.
 I can assure you, it hath such a sound,
 Heard far and neer, in compass very round,
 And you may hear it plainly if you please,
 In some transmarin parts beyond the seas,
 But now it is refreshing, no more pain
 To make it towl, or ring it out again,
 To this our travel'or doth set his hand,
 He dare not wish him hurt, ever to stand
 In so much danger by an enemy
 So bitter, wrongfull, furious as he;
 But in his heart is bound to do him good,
 If his necessitie in's power stood
 Should heartily rejoyce and be content
 To hear the carrier did indeed repent.
 For what his conscience know's, for his relief,
 Although it put him to some present grief,
 And pray's with all his heart this never rise
 Against his enemy at great assize.

(It yet alive,) he hopes not so far lost,
 As in our former case the clothiers host,
 Nor (blest be God) our stranger never brought
 To such a strait, as once the clothier caught.
 God saw this strangers weakness could not bear
 Such sharp temptation, as appeared there,
 And mixt such mercie in this strangers cup,
 Might well allure him thus to drink it up,
 And that his body, liberty or purse
 Suff' red no more, no longer, nor far worse.

7. The seventh case : In what state believers stand,
 When they have clos'd with Jesus Christs command,
 Of which we've spoken somewhat here to fore,
 Most part of which we now shall pass quite o're.
 But touch a little what is to be found
 I'th' former parable of the good ground.
 We have in order touched all the rest,
 And here's the proper place to note the best.
 Three things are noted in the explanation
 Of every one, that standeth in this station,
 He hears the word, receiv's it, brings forth fruit,
 Where all the three are mixt, none can confute
 That ground for bad, according to its kind,
 But is accepted to the dressers mind.
 Altho the measures do not equall hold,
 Some 30, 60, some an hundred fold.
 But here we must take heed and not divide,
 By which the nature of this ground is try'd.
 For all did hear the stony did receive,
 Some kind of fruit brought forth, but did deceive
 The expectation, for it was not sound,
 But wither'd i'n a while no more was found,
 But here is altogether holding out,
 Untill the time of harvest came about,
 And holds it's standing to that time of year,
 When corn is full and ripened in the ear.
 Altho the tryal's mainly in the last,
 Yet there is ods in both the former past,

They neither hear, receive, bring forth alike,
 But on some rock one way or other strike.
 The first doth hear, but never care to hearken,
 Which doth the conscience very greatly darken.
 The second hearkens to some partial things.
 The third attends to all that conscience brings!
 This kind of hearing scripture calls an act,
 The other forc'd attention is forsake't.
 We justly say that those refuse to hear,
 That ne'er regard, and will not bend an ear,
 Altho they know the language and the sence,
 And have a witness in their conscience,
 That hearing's good, that seriously attends
 To conscience voice, to which the scripture bends.
 And not the scripture onely, but the rod,
 Or what to conscience bears the mind of God.
 This hearing listens to reproof and blame
 What threatneth Judgement, or what causeth shame
 As well as mercies, and more pleasing words,
 Which onely joy and pleasing things afford.
 This hearing spoke off (of the better sort)
 Even when it hears the pleasanest report,
 Attends as well unto prescrib'd condition,
 Upon what terms such preaching hath commission.
 Attends the duty thereunto annex,
 With every circumstance that's in the text.
 It dare not pick and chuse to please its humor,
 But must give heed to every secret rumor.
 It opens willingly its naked brest,
 When th' word goes deepest, ever likes it best.
 It speaks like *Ely* unto *Samuel*,
 Hide not a jot o' th' word that God doth tell.
 Altho it doth such heavy tidings mingle,
 That makes the ears of him, that hears it, tingle.
 It hearkens to its miserable state,
 And thereupon doth weigh and ruminate.
 It goes to th' heart, and there it lets it stick,
 Altho it's cut unto the very quick.

Deut. 30.
11. 10 15.
Rom. 10.
 6.

1 Sam. 3.
 11. 17.

And if it stick not in the heart, it fears,
 It is for want of circumcised ears,
 It watches hearing, that it let not slip
 And soon recovers, where it find's a trip,
 It wrattles in it's hearing with much strife,
 It hear's the word: at one that know's 'tis life.
 It doth not swallow all that comes to th' ear
 Nor soon reject what sometimes it doth fear;
 But proves and ponder's whether it be right
 By ballance of the Sanctuaries weight.
 It fear's to take, and feareth to let go

Mar. 4.

11.

Mar. 4.

24.

Luc. 8.

18.

Til it be sure, whether so or no,
 And when it doubts, it pray's and cries a main
 To him that can the parable explain,
 It takes regard to what, and also how,
 It doth attend, and onely doth allow
 That which is written with an holy awe,
 With due respect to Gospel and to Law
 It duty bear's, to god, it self and man
 Each strives to understand the best it can;
 It hear's the gospel, as its onely hope,
 It hear's the Law, and seek's to know it's scope,
 It hear's the difference there is between
 The use of one or other, to be seen:
 It hearkens what to th' Gospel doth belong,
 And to the Law: that it may have no wrong,
 Such kind of hearing, never yet was found
 In high way, stony, or in thorny ground.
 Look how it hear's, receiving bears proportion,
 (For without that the fruit would be abortion)
 It's not amiss; to see if we can find
 Whats meant by this reviving, in its kind.
 For I suppose, it's somewhat more than all,
 That hitherto we strictly hearing call.
 Tho I believe it well may be deni'd,
 That hearing from receiving can divide.
 I mean such hearing as we last defin'd,
 (I meddle not with any other kind)

But

But yet we may distinguish, tho not sever
 One from the other, and observe to whether
 Such acts of one or other do belong,
 And by some Scripture proof's to make it strong.
 First, in the gen'ral notion of the word
 Both hearing and receiving do afford
 Action's distinct; the one is by the ear,
 The other by the hand; we do adhere,
 And sometimes by the mouth, as case doth serve
 In spirituals: from faith it must not swerve,
 And if we hear the word; we must believe,
 Or else we never truly can receive.
 Altho I hear: as for my very life,
 And seek to understand with greatest strife,
 Altho I strive for truth, to hear it all
 In all its parts what ever may befall
 With greatest care, and duest reverence
 With greatest caution to shun offence
 Tho such an hearing's with receiving mixt
 Yet different acts, tho both together fixt.
 Before goes hearing, receiving comes after,
 One is the mother, t'other is the daughter.
 Receiving and believing is the same,
 (Receiving him, believing on his name)
 Tho one with other, savingly are mixt
 Yet theres two actions, properly prefixt,
 It's clear in saints, they go in company,
 But yet do always different acts imply.
 Nay: theres an other action comes between,
 And that is Judgement, which is clearly seen
 In course of nature, for first I must hear,
 And then my Judgement tries (if witness clear:)
 After my Judgement past determination,
 Then comes exception in it's proper station,
 When *Jacob* knew in Egypt there was corn,
 One son a Pris'ner, it would not be born
 To go for more, without his *Benjamin*
 He heard at first, 't was thus but who know's when

Rom. 10.

14.

Job. 1.

12.

Heb. 4. 2.

Heb. 6. 9.

His Judgement cast the scale ? till biting need
 Did force his Judgement quickly to proceed.
 It may be that was past in *Jacobs* breast,
 Before he did declare it to the rest.
 And when determined there must be space
 To make things ready e're they mov'd fro'th' place.
 Tho acts are quicker in the case in hand,
 Yet ev'ry step must needs the heart command.
 Let's see then how our Judgement follows hearing,
 Where resolution's fixed without fearing.
 Then (if determined) when we do close,
 Till when there's room for intercepting foes,
 Altho (i'th' case) the Judgement's hardly settled,
 Untill a thorow closure be out wraisted.
 And I believe we cannot judge of those,
 Untill (point blank) we come unto a close.
 For in this case the matter is so weighty,
 All Judgements and resolv's are found too slighty,
 Which do admit demur to make a close,
 Because delay to danger doth expose.
 Can one resolv'd admit delay so foul,
 That may perhaps at last destroy the soul ?
 The end doth crown the work, and prove it too,
 That (wrong) at last the whole frame will undo.
 This is a thing of greatest consequence,
 Without this close religion's but pretence ;
 Though you can close in very many cases,
 If't be not right ne'er look for Christs embraces.
 Let's think a little on the prodigal,
 When husks enough would to his shares not fall.
 O'th' famisht stranger *David* took and fed,
 When *Ziglag* burnt, and wives were captived,
 And then how *Joseph* tempted by a whore,
 And after that in prison two years more.
 And then of *Abrams* hand stretch't out with knife,
 To give away his dearest *Isaacks* life.
 How *Isaac* his *Rebecca* did receive,
 And shee her fathers hous content to leave.

With

With what a mind *Jacob* to Egypt went,
 When *Joseph* had him corn and chariots sent.
 Was not the Prodigal pleas'd with the calf,
 (Hungry for bread) when famisht more than half?
 Was there no difference twixt *Josephs* throne,
 And straitest bonds in darkeſt dungeon?
 Was't all a caſe, when *Abram* bound his ſon,
 And when thoſe cords by Gods command undon?
 When *Jacob* ſaw the party-coloured-coat,
 Came dipt in bloud: and heard from Egypt vote
 His ſon had ſent? It is no hard preſage
 To think what odds did each his mind ingage
 We cannot think the Prodigal had ſlept,
 When's father fell upon his neck and wept.
 Or *David's* captive dreamd when almoſt dead,
 When *David* promiſed, and gave him bread.
 And was not *Abram* (think you) well awake,
 When he the cords (that bound his *Iſaac*) brake?
 When *Joſeph* ſent, *Jacob* had ſooner don
 To go himſelf, than firſt to ſend his ſon.
 Did Prodigal aſk whether yea or no
 His father gave that calf, rings, bracelets too?
 Or once demur, and ſay he would not have them,
 Or rather leapt for joy, thank't him that gave them?
 Did *Joſeph* (call'd to th' King) ſay, I'le not go,
 For I am doubtfull, whether ſo or no?
 Or rather did he not waſh hands and face,
 And chearfully with joy the news embrace?
 How long ſtood *Jacob*, e're he did revive,
 When firſt he heard that *Joſeph* was alive?
 Has not thy ſoul ate huſks (which are thy luſts)
 And felt the knife, that law and conſcience thruſts?
 Has brought thee to the ſence of utter ruin, (ing)
 (Thine own ſpun threed & drank of thine own brew-
 When thou haſt been thus in this bondage pound,
 Haſt ever heard Chriſts voice and joyfull ſound?
 To ſatiſſie thy hungry ſoul with bread,
 And quench thy thirſt when thou waſt almoſt dead?

To free thee from thee bondage of the Law
 To libertie that mortalls never saw?
 To take the knife of Justice from thy throat,
 And save thine *Isaac* (unto death devore)
 And offers marriage terms to Jesus Christ?
 Consider wel how all this grace thou pris'dst,
 And what's thy Judgement, what thy resolution,
 And most of all; how put in execution.
 Ple put two parts (for speed Zenechdoche)
 For all the rest that can related be:
 But yet I think these gen'als do contain,
 What can be said to any that remain:
 To try the working by the Law i'th heart,
 And how it carries to the Gospels part
 From which you may in special's frame proportion,
 Where conscience doth comply, or make retortion,
 When God doth visit conscience by the Law,
 He sheweth man that which he never saw.
 And first or last, his miserable state
 That by his corrupt natur's desperate,
 His conscience tells the man, he is undone,
 Until he hath an intrest in the son.
 At it's first visit, shew's the man's unfit,
 And has not clos'd, with Jesus Christ as yet,
 It shew's the spirit of the Law of God
 By inward lustings in the heart forbod.
 It shew's the man is poor, and blind, and naked
 Of divine nature, never yet partak't,
 It shew's the man; he must lay this to heart
 Convinceth him, 'tis not his human part,
 Or any creature, that can set it home,
 But power and strength from Christ alone must come
 With these or such like things: and many more
 The heart's instructed (as we said before)
 I stand not now, to speak o'th' three first grounds,
 But presuppose such hearing hath been found
 As what before, we mentioned of this,
 And now desire to see, it doth not miss

In what comes after hearing, (understood)
 The next thing conscience doth aver. Its good.
 Mistake me not: I mean the word not state,
 (When conscience say's, it's unregenerate)
 But says it's good that it should be reveal'd,
 (For that's the way appointed, to be heal'd)
 The conscience is submitted to the smart,
 And more or less, is pricked in the heart:
 But for the measure (if it be sincere)
 I dare not say for limits here or there,
 Nor how long time, it labors in the dark,
 But in the issue; it doth always hark
 From whence 'tis possible to get relief,
 And turn's to Christ, which is the All and Chief,
 When that's in truth, it hath a farther scope,
 And more or less it entertaineth hope
 Is very fearfull, least it be unsound,
 Some way defective of the better ground,
 And there it find's it hath the greatest care
 Because so many false impostors are,
 And how long there it sticks is not to say,
 But if the ground be right; the heart doth pray.
 In this anxietie, and doubtfull fear
 I have known some, have been assisted here
 From strength that from that very place doth flow, 1 Pet. 5. 7.
 Cast all your cares on him, he cares for you,
 And now it enters into gospel lists
 For all it seeks to have, or where resists,
 It aims to cast it's burthen on that rock
 Altho it suffer many bitter shock.
 'Tis like the needle by the load-stone touch't
 Tho shaking up and down it hath avouch't
 To settle no where else, but on the pole,
 And there, in all affairs, commits its soul.
 However, there's its heart, and there's its eye,
 Altho it findes it often goes awry
 It is solicitous to use the means,
 And yet as fearfull how thereon it leans,

It loves religion in the very form,
 But knows the lest temptation will that storm,
 If't want the kernel and the saving powr,
 Which onely blessing on the heart can shour.
 It strives, to be'r rather than to appear,
 And to sincerity doth most adhere.
 It dare not make a bulwark of its works,
 Nor plead for liberty where mischief lurks.
 It's very tender in its conversation,
 And thinks religion lies in each relation.
 It's most at home, but when it goes abroad,
 It fears the snares that's strowed in the road.
 I mean it's most within : but when't looks out,
 It fears the dangers that are round about,
 At home, within, I mean i'th' inward part,
 It's chiefeft care is what becomes o'th' heart.
 It finds there's snares in all the outward sences,
 And oft deceiv'd through various pretences,
 And watches what it can, its trust it keeps
 On him that slumbers not, or ever sleeps,
 Afraid of chusing sin rather than cross,
 To wave its duty on pretence of loss ;
 Yet dare not run to th' cross, till it be call'd,
 If call'd as doubtfull how from thence it's haild,
 It feels or seeks the cause of ev'ry rod,
 And hath its greatest eye at hand of God.
 Dares not avenge the wrongs don by a creature,
 But find his heart too often proves a cheater,
 And bath pretences in the lawfull ways,
 To right it self (when ever it assays.)
 It dare not pin it's faith upon mans sleeve,
 Or shun the lowest step, that may't relieve.
 Respects all Gods commands and seasons, when
 To put in use (in private before men)
 If divers seem to clafh, he chuseth which
 Gods word and glory to his duty pitch.
 He thinks to hear a sermon : But one sick
 Requires his company at present nick ;

Altho he doth the word sincerely prize,
 Mercie prefers before this sacrifice.
 The preacher, subject, season, be appointed,
 Friends and occasions all on purpose jointed.
 Tho with reluctancy he lose this season,
 Yet yields submission to the scripture reason.
 He hath a special care to shun extremes,
 In stormy blasts or in clear sunshine beams.
 Faithfull to warn, and yet is very tender,
 But dare not dawb to flatter an offendour.
 Kind, yet speaks home; plain-hearted, not austere,
 Unless a scandal in his friends appear.
 He longs to conquer all his hasty passion,
 But (if surpriz'd) reflects with indignation.
 If difference happen with a known professor,
 He strives to have a christian intercessor.
 You'l rarely find a very honest heart
 Camp for his will, and not refer his part.
 He's tender of offence to give, or take:
 Had rather suffer than offences make.
 Carefull on's time, painfull in his calling,
 Avoids excess, and takes great heed of falling.
 He's very circumspect about his faith,
 Nothing concerns him, more he doth or hath.
 The author, object, acts, the rise and fruits,
 All which the dead and barren faith confutes.
 He knows his faith (if right) comes from above,
 Is nothing worth, if 't doth not work by love
 To God and man and holiness at heart,
 Aims universal, not content with part,
 Glad of a crum: yet presseth for a crown.
 Sham'd for lest fault, at great'st not quite cast down.
 There's nothing vexes half so much as sin,
 Yet hopes to th' end it shall the conquest win.
 The garment spotted with the flesh doth fly.
 Its most abhorrence is hypocrisie.
 Closes with Christ, as Prophet, Priest, and King.
 Afraid to take the notion for the thing,

Looks through what's visible, to him unseen :
Looks forward to the mark (not what hath been)
Learns to die dayly, e're death come indeed.
Death's not so much as from sin to be freed.
Upon things present dare make no result,
Doth with the present most of all consult.
To be unclōth'd, and for that state made fit,
Doth most desire, yet to the Lord submit.
It's very fearfull of a carnall mind,
(Its nature is to fence so much inclin'd)
It strives to deal in what is pertinent,
To know and do its present duty bent.
In all its duties to believe and watch,
It is convince't, doth make the best dispatch.
Altho he fall, yet falling cannot rest,
But up again, and strives to do his best.
To hope, endeavour means, (in his probation)
He always longs with earnest expectation.
If God afford a gale of influence,
He's very carefull what he draws from thence.
Some food for faith and hope cannot deny,
But on the hand, that gave it, doth rely.
It dare not lay its stress and confidence
Upon his great enlarged influence.
Experience shews that calls for self denial,
And to prepare for some approaching trial,
Which frequently he meets with after such,
That doth perplex his weary soul as much,
Which makes him search, and somtimes he hath spyd
His elevation, too much mixt with pride :
And God may leave him for a while in part,
That he may know what yet is in his heart.
He somtimes finds, when influence was fresh,
He has ascribed too too much to flesh.
He finds it certain he shall fall and stumble,
Unless his heart be kept exceeding humble.
Compare himself, by no means dare accord,
Except by Christs example and his word.

And

And yet doth emulate such as excell,
 But shuns the course of them that do not well.
 He's like a bee that honey strives to suck,
 Where spiders pois'nous fruit do dayly pluck.
 Each thing is changed from its native matter,
 By such concoction, as it meets in nature.
 Unto the pure all things are well us'd,
 But by th'unclean the conscience is abus'd,
 And all things are unclean of every kind,
 And doth defile the spirit of the mind.
 Thus figs from thistles, grapes may from a thorn
 Well be extracted, (although never born)
 Light out of darkness, from the eater meat,
 Things bad (divided) thus made good (concrete)
 It might be endless to define the frame, (name
 Where this good ground from honest hearts takes
 These various fruits do somewhat better clear,
 That Jesus Christ by faith is fixed there.
 But do not think each honest heart shall find
 All this, that's said always i'th' highest kind.
 But I believe will freely give consent,
 And longs for these and more in full extent.
 What ever are its fruits it's right for kind,
 When Christ by faith's received in the mind.
 Where resolution's fixt to venter all,
 Upon himself and word, what e're befall.
 If that be right fruits will be th' consequence,
 (Maugr impediments) issue from thence.
 But here's another point that's joynd to this,
 Which in the former grounds was all amiss.
 First bare no fruit: the latter never ripe.
 But here let's be remov'd, ground plow'd so deep,
 Here's fruit and ripe, abideth to the harvest,
 Neither of which the other did at farthest.
 The ripeness of it we have toucht a little,
 Now we must try whether it be so brittle,
 That all it hath may vanish quite away,
 If some have don so e're the harvest day?

Tit. 1. 15.

Joh. 1.
12.

For

For ought I see in this our parable,
 The case in hand is proved very well ;
 For there is no perfection to be found
 In any other, but this onely ground:
 And that perfection it doth never miss.
 The case is plain and manifest by this.
 It always brings increas, it's also reapt,
 Shows the proportion; (the measure heapt)
 If 30 60 and a hundred fold,
 Why then ! 'twas thresht, was measured and told.
 Now that it may be freed from all abuse,
 'Tis plain : because 'twas dressed up for use.
 The other reacht not harvest, if it ear'd,
 For stony scorch't, the thorny chok'd appeard.

Math. 13. Will any say that either brought forth fruit?

Mar. 4. Which Christ himself expressly doth confute?
 Or will they say the good grounds fruits declin'd,
 When 30, 60, 100 fold we find?

Heb. 6. 7. Because this ground, which brings forth fruit, is blest,
 As meet for him by whom it was so drest.

The field that God hath blest doth grow up thither,
 Where't shall be reapt. The fig-tree curst doth wi-
 And there we may severity adore, (ther,
 When never fruit shall grow upon it more.

Which represents the doom, that's understood
 By those, that said : *upon us be his bloud.*

Beside the union, cleared in that matter,
 Where saints partakers are of divin nature.

Doth make it (if't be lost) to be absurd,
 And stands at greatest distance from the word.

Joh. 17. For by that union they invested are
20. to end. In his compleat and premissery prair.

Luk. 22. Unless we judge that nothing, when he saith :
 32. That he would pray to maintain *Peters* faith.

Altho objections are by many hurl'd,
 That Jesus Christ ne'er prayed for the world.

Luk. 23. Which I cannot receive (he praying so)
 34. Father forgive ! they know not what they do.

Some reckon : this and former prair affords
 Both one sence, tho differing far in words.
 Some godly men I know approve this sence,
 Let me dissent, show why, without offence.
 The latter prair (Forgive, &c) is universal
 A confirmation ; also a rehearfall
 Of positive assertions, which he preacht,
 All sin except 'gainst holy Ghost there reacht,
 And by comparing word and parable,
 The one explains the other very well.
 Without constraint or wresting of the text,
 What went before and what there follows next.
 In *Matthew* every sin shall be to man forgiven,
 Against the Son of man ; when onely driven,
 And mark explains the subject of forgiveness
 Somewhat more fully : yet with clearest evenness.
 Children of men shall have all sin forgiven,
 Against the Son of man, where they have striven.
 If't go no farther : but those men are lost,
 That have blasphem'd against the holy Ghost.
 Put alltogether these axioms or these notions,
 May be propounded in various motions.
 All sin save one is in the pardon-graunt.
 Explains how far : (the Son of man may taunt)
 And who they are whom Jesus meaneth ; when
 He speaketh of the subject (sons of men)
 But if't reach farther, then the Son of man
 Against the holy Ghost ne'er pardon'd can ;
 Or if it be the children of the devil,
 That do commit the sin, 'tis the same evil.
 The son's of men against the Son of man,
 (Altho they sin) our Savior pardon can.
 Preaches that doctrin, confirms it by his prair,
 And both together full agreement bear.
 Forgive them Father, for they do not know,
 The Princes of this world were in this row.
 Who (if they'd known) by scripture is confess
 They would not crucified have Jesus Christ.

Matth.
 12. 31.

It's

It's clear by this: these were the Sons of men,
 And not the divels children: were forgiven.
 Again what sort forgiveness is this,
 To be explained; would not be amiss.
 There is forgiveness; but upon condition,
 Repeal'd may be; by future sins commission.

Mat. 18. Another parable; doth make it good

27, 32. And this by that; is better understood.

2. Cor. 5. And in this sence god doth impute no sin,
19. When day of Visitation doth begin.

I graunt all this I know, against the stream,
 And to some godly; is a thankless Theme.
 But yet I stand as close o'th r'other side,
 That all regenerate in Christ abide.

Job. 8. And they are more then barely sons of men,
35. Goe's no more out when thus are taken in.
 These are the sons of God, with Christ co-heirs.
 And with him in his heavenly kingdom shares.
 That sons of men may fall to be so evil,
 To be inrol'd for children of the devil.
 Discharg'd from life, shall ever more be lost,
 Commit the sin against the holy Ghost.
 Or what is Tantamount: this is not strange,
 Alas? doth round this generation range.
 Or by believing made the sons of God,

Job. 1. 12 Doth with the Scripture not at all sound od.
 But that a Son, a Saint, should prove so evil,
 Fall into condemnation of the devil,
 'Tis many ways so harsh and sad a sence,
 'Gainst which this parable is set a sence.
 I must confess I never was so much
 Confirm'd in mind, against the plea's of such.
 Who make account, the true regenerate,
 May afterward become a reprobate.
 Then when I fasten'd meditation here,
 As firm as any rock it doth appear.
 I see not yet but from this very place,
 May answered be all doubts, in every case.

That

That doth pretend, hath any thing to say,
That new born babes may wholly fall away.
I instance not in yong-men nor in fathers,
But chuse that state which greatest scruple gathers,
May be as carnall, also walk like men,
But either sence is but comparifon.

1 Cor. 3. 1.

Like's not the same always in every case,
Nor further means (I think) i'th' quoted place,
To new born babes that mark doth word afford,
That they desire sincere milk of the word,
Which cannot be in strictest sence avoucht
To those that are in highest measures toucht
With heavenly gifts of spiritual fortaste,
That afterward may wholly be laid wast,
Who yet are wanting (for all that that's don)
Of that which companies salvation.

Heb. 6. 9.

A grain of corn, sown on a stony banck,
May sprout, and in the blade appear as ranck,
And quite o'retop the better ground, whose foot
Is faster fixt, because it taketh root.

The depth's the tryal not appearing height,
Which in profession often shineth bright,
And may be good from nature of the seed,
But wanting earth doth all the mischief breed,
And that's the cause how high so e're it shoot,
It wanteth ground to take a fixed root,

Matth.

13. 5.

To storm the conscience by some clear conviction,
And write the law i'th' heart (mind the prediction)
Are diff'rent cases, brings forth diff'rent fruit,
As to the nature of each ground doth suit.

Act. 6.

10.

Fer. 31.

33.

But this prediction in explained sence
Doth bear such marks surmounting all pretence,
That never can be said of highest work,
Where some defect i'th' ground doth ever lurk.

Fer. 32.

40.

The law is fastned in their inward parts,
From least to greatest knowledge fills their hearts.
His people they shall be, and he their God,
Forgive their sins, (no more remembrance had)
To make it sure that they shall never start.

The promise is : they never shall depart.
Where is there such a word , to all that gay,
And godly structure that doth fall away,
A man may court a Maid and for probation,
Offer himself in conjugal relation.
And to Invite her give her many things,
As Gloves and Bracelets; Jewels costly Rings.
These please her fancie, bring her some content,
And yet at last : she shew's she never meant ;
To marriage Union fully to consent,
Yet seemeth fair , as if shee'd that intent ;
Not for the love of him, but hold's him play,
Because she loves to wear, that clothing gay.
So fob's him off, with this and that excuse,
Regards not her contempt and great abuse.
Perhaps may promise marriage when she gapes,
By that design to cover fouler scapes.
But in her heart she beareth greater favour,
To one or more clandestin Paramour.
The man perceiv's, and tel's her 'tis not words,
Or feigning smiles that true content affords.
He know's her secret haunt's ; which loathsome are,
Yet if she will reform, and have a care,
It shall be better yet than she can think,
He pass by former slips and at them wink.
But if she will persist he hath such spies,
That will raise up his former Jealousies.
Hee'l cast her off, and never own her more,
And nail her up as an audacious whore.
She still proceeds in treachery and guile,
Afraid to lose her trappings all this while.
And that's the best that ever yet was found,
At root of stony or a thorny ground,
Shee'l cry him up in words unto the skies,
And seem all lovers else quite to dispise,
With such appearance and fine complement,
That one would think it was her full intent.
And more than that when fill'd with slavish fears,
Shee'l cover many alters with her tears,

Confess her folly shew such great contrition,
 It was not safe to question her condition,
 And in and out, she may such gnawings have
 That so much Jealousie she justly gave.
 And that her heart so basely is inclin'd,
 She sometimes thinks to alter quite her mind.
 And think's she has her resolution set,
 Untill next on set Paramour doth get.
 Which entertain'd the latter end is worst,
 And more accursed then it was at first.
 This is the state, when heart doth part from voyce,
 And this is all in which it can rejoyce.
 The honest heart abhorreth all these tricks,
 Because it dare not kick against the pricks.
 But some object: good conscience and true faith,
 By ship-wrack may be lost (as Scripture saith)
 I think a fallacy appears 'ith Irony,
 Which may the edge of this objection blunt.
 For ship-wrack is not spoke of conscience,
 But faith alone desctrictly bears that sence.
 For though 'tis said both may put away,
 Yet leaves out one; doth of the other say,
 With greatest caution, concerning faith,
 That that alone such ship-wrack suffered hath.
 'Tis not the Scripture that doth us inform,
 Good conscience was 'ere lost in such a storm,
 And as for faith not joyn'd with conscience,
 Pray see more plainly in th' Apostles sence,
 It may sometimes reach faith of Miracles,
 And yet want love: see what the Scripture tells.
 Is this too short: I'll give you another glance,
 Assay to answer each devided branch.
 But in the text first both together put,
 And out of door's have both alike been shut,
 And tho our English word faith put away,
 First intertainment nothing doth bewray,
 A begger comes unto a rich mans door,
 Hee's put away and dare come there no more,
 He got no alms, while begging he remaind,

1. Tim. 1.
 19.

Answer.

1. Cor. 13.
 2.

Ariad
Mont.
repel.

Can he report he e're was entertain'd?
And if he got a bit he gets a knock:
'Twixt him and house there is a bolt or lock.
As *Laz'rus* chaff away from Dives gate,
And *Dauids* men by *Nabals* churlish prate;
Such entertainment finds good conscience,
When thrust away (some think't the better sence)
And when it gets a bit to stop its mouth,
'Tis not for love unto the naked truth,
But here and there to bribe it, gives it vails,
To keep it quiet, charm'd from telling tales.
Good conscience is not brib'd, it tells the troth,
Because the man to hear such things is loath,
And will not hearken to what it doth say,
The scripture saith, he thrusts it quite away.
But if you could examples bring in here,
Where conscience has been own'd nor love nor fear.
In any case hath stopped conscience vote,
Till practice hath proclaim'd it audience got,
And this in hearty love to Jesus Christ,
And then rejected when thus come to th' high'st.
You'r plea was stronger. But who'l take the pains
To know all this? (Not searching hearts and reins)
The greatest difference in the ground doth lie,
In that which ne'er appears to mortal eye.
To judge an other man for's conscience
Must be in charity or meer pretence.
I dare not think, if conscience witness bear,
That Christ is own'd in heart and love sincere;
That ever conscience could thereafter say,
It was thrust out or wholly cast away.
What ever failings and temptations move,
Yet there remains i'th' heart a seed of love.
Let *David*, *Peter*, who you pleas be brought,
As greatest shew that former works were naught.
Our parable with explanation sound
Hath voted lasting fruit to th' better ground.
And yet at harvest if no fruit was born,
It's either high-way, stony, or a thorn.

Now as to faith *Simon the Sorcerer*
 That he believ'd the scripture doth averr,
 And yet appears was unregenerate,
 By margent; (which before I did relate)
 Tho *Judas* was amongst disciples chief,
 He was no better than an arrant thief.
 And conscience will be forc'd at last to say,
 So it hath been with all that fall away.
 I mean by total and a final fall,
 But not of single sins and partial.
 A true believers faith I make no doubt,
 Yet ever did and shall to th' last hold out.
 Nor does this doctrin (rightly known) bring in,
 The least encouragement to live in sin,
 But doth engage the heart a great deal more,
 To prosecute the mark that's set before,
 Beside the comfort of a life of faith,
 And sweetest peace a tender conscience hath,
 Which is a spur to any soul, that knows
 What intercourse 'twixt souls and Saviour goes.
 In closely walking seperate from sin,
 As much as human frailty can attain,
 And most of all, where love of Christ constrains,
 Ah ingaged heart to lay out all its pains,
 In love and praise to him that died and rose,
 To purchase peace, and pardon for his foes.
 Such things as these should be the strongest bands,
 To have respect to all that Christ commands.
 But there are other motifs to engage
 The heart to duty from that sad presage,
 Of what will follow, if we be remiss,
 And sin the more from such a thought as this.
 That now we are admitted to that state.
 There is no fear of being reprobate.
 For where that use is made, it is a sign
 That nature is not wrought, that is divin,
 Respect unto his word has greatest place,
 In words that evidence the truth of grace.
 Tho one regenerate shall never fall,

Yet some are long before they know their call.
 The best are call'd to put their grace in ure,
 To make their calling, and election sure.
 And when it is the surest of all,
 Then to walk worthy of that heavenly call,
 Altho the good ground have that character,
 That it exceedeth all the rest by far
 Yet great mistakes i'th heart sometimes to know
 If we belong to such a ground or no,
 Who ever gets the clearest sign's that are
 Amongst the chief is diligence and care,
 And if a soul (in truth) regenerate
 Presumes to sin because of his estate,
 He may be left to be so desperate,
 Not knowing but he's seald for reprobate,
 The wisest christians, may fear him to
 And in appearance, all his work undo :
 He may with broken bones roar al his days,
 And never reach the fence of joy or prays
 Unto his last, and they that be about him,
 When he goes of the stage may greatly doubt him.
 I greatly hope that *Francis Spira* had
 (By some remarks that in his case I made)
 Some things appearing, in his lowest state,
 That are not found in any reprobate :
 But that he had against his conscience sinn'd
 At an high rate, we evidently find,
 And such examples shoud, we'll used might
 Cause souls to shun that sin against their light;
 But in such doubtfull cases we go wrong
 In stead of trying to what ground belong
 Such and such riddles, as sometimes befall,
 We alter Landmarks and the ground withall.
 That true believers shall be blest is plain,
 But who are they ? there lies the greatest pain.
 If you and I be in that number small,
 That is to us the greatest point of all,
 As to believers state for outward things,
 'Tis needless much to say, experience brings

Enough to witness what the Scripture proves
 A father chasteneth each child he loves,
 Inward and outward trials and temptations,
 And from bad men unrighteous vexations,
 May well be lookt for, for the streight 't thou go'st
 Of enemies expect the greater host,
 Tho that be so there is renewed grace
 To guide thee in thy trouble and thy place,
 But if you'll know a true believers state
 Whiles in this world, both as to love and hate,
 Take his discription who has done it best,
 Where his afflictions, where his peace and rest,
 Who ever in his good ground good seed sow'th,
 Shall never faill int's time, to miss of growth,
 An honest heart is of a growing nature
 That from a child, grow's to a manlike stature,
 And this doth not to one or two befall;
 But is the mark at which they shoot at all
 Seven cases have we now a litle toucht,
 And what me meet for practise have avoucht.
 There yet remaineth four, of which one pair
 To saints: and one to reprobates do share.
 What each of these, 'twixt death and resurrection,
 Thence to eternity, we want direction
 To draw particulars in any sence;
 For none alive have had experience,
 But as tree fal's, it certainly shall lie,
 To meet with Judgement and eternity,
 And to the saints; it shall be best of all,
 But wicked men shall to the mountains call
 To hide them from the vengeance of the Lamb,
 But all in vain; they meet eternal flame,
 And unto both: that state will pass the sence
 Of all that's gone, in past experience:
 A litle we have toucht, other where,
 And for its depth, are force't, to leave it here,
 May we but learn, how to improve our time,
 And leave the issue of his depth to him,
 Who perfect all things, for his utmost praise,

Joh. 16.
33.

1 Cor. 13.
11.

Eph. 4.
13.

St Par.

And at the last will all that trust him raise.
 There's promises commands and exhortation
 To save our selves from such a generation,
 As shew themselves most openly prophane,
 Or under colour hypocrites remain :
 Of which from Scripture clearly might be shew'd,
 I'll point to two Apostles *Paul* and *Jude*.
Paul shew's the sin of wicked Israelites,
 To shun such ways *Corinthians* Invites.
 As they were overthrown 'ith wilderness,
 Such may befall to those that Christ profess,
 'Tis not a Christian name will save from wrath
 Nor outward forms prevent the second death.

1. Cor. 10. Except we shun such ways as plagued those,
 6. Ec. Unto such plagues we do our selves expose,
 If we such lusts Idols and fornication,
 Do haunt as did that wicked generation.
 1. cor. 6. If we tempt Christ as they murmur like them,
 10. 11. 12. Our plagues may befar worse, if not the same.
 These Judgements were to warn both them and us,
 That he that stands may heed he fall not thus.
 And Judge declares, as god Egyptians smote,
 And Israel sav'd : when they again provoke't.
 To Sodoms lusts who ever shall retire,
 May wait like vengeance of eternal fire.
 As *Cain* and *Balam* : So shall many more,
 Fall in such Judgements, as befell to *Core*.
 But to avoyd such sins, escape such wrath,
 Let's edify our selves in holy faith,
 Keep in the love of God : for mercy wait,
 From Jesus Christ; till life eternal's state,
 To some be tender, to others more Austere,
 Pluck out of fire saving some with fear.
 To him that's able to preserve you all,
 And keep you fault-less that you may not fall,
 Nor spotted with the garment of the flesh,
 But in the blood o'th Lamb, your garments wash.
 God only wise; our Saviour Majesty,
 Rule power, glory, to Eternity,
 Be now and evermore ascrib'd ! Oh then,
 Who truly love his coming say Amen.

The
M I N O R I E S,
or an
A P P E N D I X.

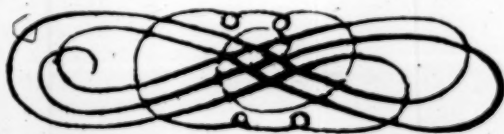
Containing a Parable, intended to illustrate the former discourse, touching the last Judgement: The righteous proceedings of God therein, with the high engagement upon all sorts, to be solemnly in earnest, before it be too late.

John 3:12.

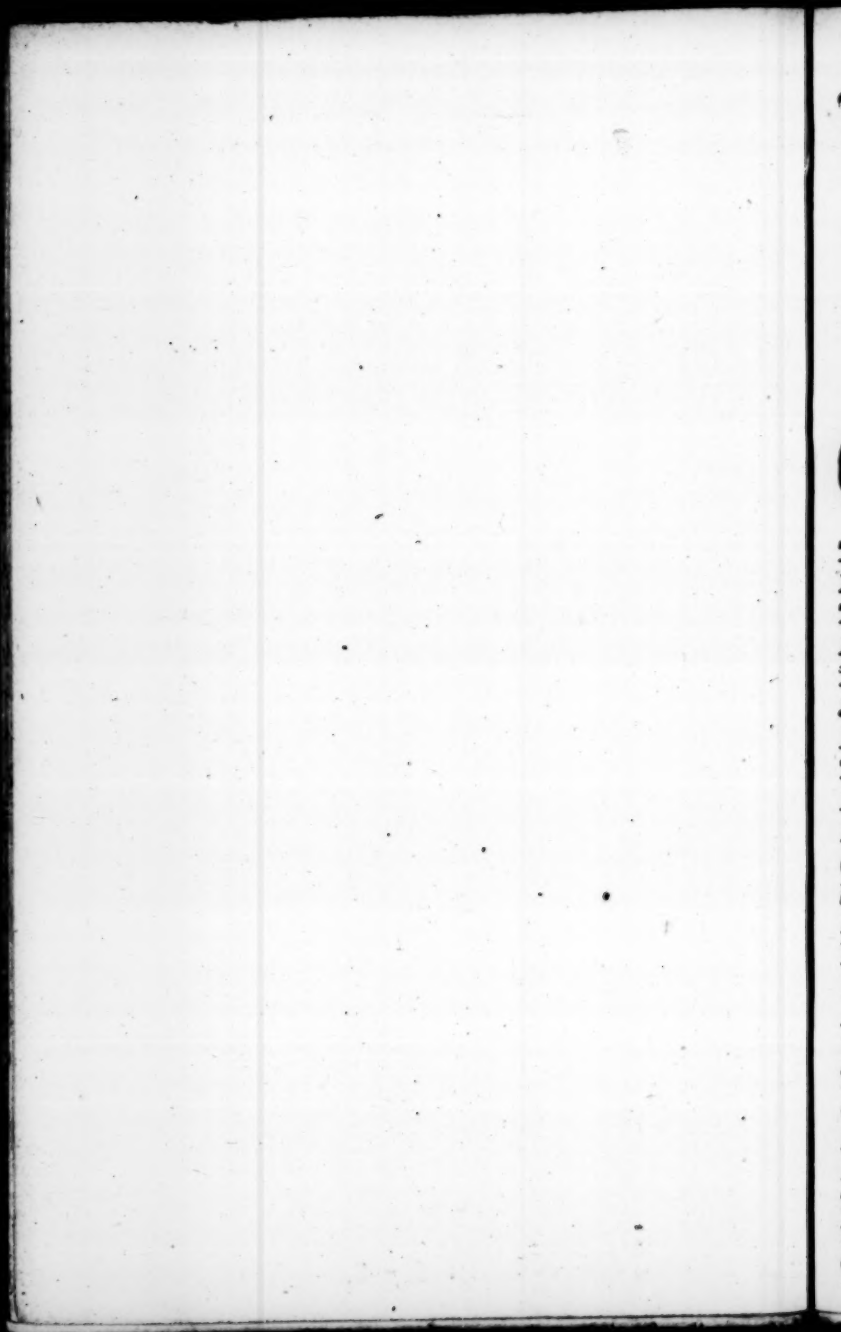
If I have told you earthly things, and ye believe not: How shall ye believe if I tell you of heavenly things?

Matth. 13: 34.

And without a parable spake he not unto them.



ANNO 1678.



The Minories, or An Appendix, containing a Parablè, intended to illustrate the former discourse, touching the last Judgement; and the righteous proceedings of God therein, with the high ingagement incumbent upon all sorts, to be solemnly in earnest before it be too late.

The preface to the following parable.

Comparisons are us'd for Illustration
By types to show, truth's clearer demonstration,
By things more known, and felt, by common
sense

To shadow things beyond experience
By things neer hand, where daily we converse
The nature of remote things to express,
By things more easy, gross and done in time,
To point out, heavenly spirituall more sublime.
Sometimes it hides by purpos'd obscuration
In forrein names and things by adumbration,
That ere men are aware, their gross offence
Is brought so close and home to conscience
From his own mouth that sinn'd; it doth extort
(When vail is taken off) a true report.
When Nathan dealt with David for his sin
He made a parable to bring it in.
David pronounc'd the doom; himself was judge
Nathan uncas'd it: David could not budge.
As soon as Nathan said, thou art the man,
Davids conviction, and remorse began.
The vineyard husbandmen, were thus surpriz'd
Convinc'd, that parable for them devis'd.
Hieroglyphick's in writings more prophane
Has had another use, (though sometimes vain)
To paint the pride of Tyrants, and what ill
They did commit with a Satyrick quill.
Ovid with others our Sir Thomas Moor

*In Metamorphosis Utopia bore
 Such tart reflection (as t'was understood)
 That some have seal'd their writings, with their blood.
 James Howel tho, in his Dedonian grove
 Had more success; where trees like men did move,
 Did never yet that Forrest scene revoke
 But laid his weight, upon his Royal Oak.
 To vail, or to declare, persons and matter
 Of parables are frequently the nature.
 Sometimes it's used; that men may suspend
 Their final sentence; till they seek the end
 How fitly parables may have their place
 To shadow out; the substance of the case,
 Which; if it can not be i'th tipe deni'd
 It may with more assurance be apply'd,
 For 'xamples sake; Let's Davids case resume,
 At Nathans tale; how did he chafe and fume,
 That such a wretch should live: who took one Lamb
 From him that had no more: When strangers came.
 And at that time had many of his own,
 'Gainst this was David's zeal and fury shown.
 Not onely so: but his Authority,
 (As sure as god; doth live, that man shall die)
 Well David you have said well; know you who
 By such a sentence you'l at once undoe.
 Tak't as thou wilt, thou art that malefactor
 Thy judgement's just, art judge as well as actor.
 Had David known at first, what Nathan meant
 It's somewhat doubtful, he would not consent
 So roundly, and so warmly to proclaim
 Death to'th offender; in Jehova's name.
 What use then should of parables we make?
 Judge things remote; ere we our selves partake
 Oh we can Judge right well of A. B. C.
 But Judgement's blind when't comes to thee and me,
 Look at the members of a parable
 And where you see it matches very well
 Make the same use; the sence will well afford*

But see you limmit all your votes, by 'th word.
 The parable, that I present you with
 (In future lines) shew's marrow and the pith
 Of all the shadow's that have gone before
 How we shall naked stand at Judgements door.
 Me thinks I need not press to be sincere
 In such a subject; which doth lie so eer
 And close to conscience gathered into 'th center
 Where endless woe; or endless bless, shall enter.
 Suppose you find this 'xample here and there
 (By weakness of the Author) interseer.
 I charge you stick not in the Authors sence
 But let the word your Judgement recompence.
 And where you find, the Authors Judgement lame
 Let Author (not the Scripture) bear the blsme.
 Where any thing; with Scripture doth agree
 Reject it not; because it comes from mee.
 For what is good, comes from an higher hand
 And will not bear (from creatures) countermand.
 But if you'l say the Author had no call.
 To medle with redemption or the fall.
 Let, then the Author go; regard him not
 But where the Scripture conscience reaches pat:
 Makes conscience naked; inward parts mak's bare,
 Resist the Jest (thus handed) if you dare.
 The Author feel's he is a very worm
 Yet God is able by such worm's to storm
 The tallest Cedar; and the highest thought
 That ever Satan in his Vassals wrought
 You know how Rams horns spitle mixt with Clay
 Storm'd Jericho; born blindness chast away.
 What can the spitle, or the Rams horns boast
 That blind doth see: destroyed is an host?
 As much to spitle and Rams horns belong
 As to this Instrument; then Iudge not wrong.
 Altho I think; the term's are somewhat clear
 And at first sight; the meaning will appear.
 Yet if it darker seem: then 't doth to mee
 To such a slender Lock: Behold the Key.

By (Minories) I mean, this earthly world
 When at Creation out from Chaos hur'd
 Hath past the deluge; further shall aspire
 Till consummation at the last by fire.

By (Minories) the state of mortal men
 From first to last; before the fall and when
 Our parent's first, and after them we all,
 By their and our transgression came to fall,
 And were convinced of a broken law
 And what the promise in that state foresaw
 And published to them and us from thence
 From which the gospel tender doth commence
 And how we carry, to the term's of both
 't're we combine with diligence or sloth
 Chuse or refuse our day of Visitation
 In all which time we know no certain station;
 But hurried here and there t'wixt hope and fear
 Till fixedly to one side we adhere.

By (Cælestis) I mean that blessed state
 Where never came (or shall) a reprobate
 And by (Cælestian people) I mean those
 That with our Saviour heartily do close.

By Serpents, I mean the Serpents cursed state
 And theirs with him; that gospel tenders hate;

By (Serpentin or Serpian souls) are meant
 Who finally reject, new covenant

Or by their prævious sin do quite despise
 And trample underfoot the Sacrifice.

By (darksom Prison of the Minorites)
 I mean that human death, which law indites
 And spareth none, tho godly or prophane

By (jale-delivery) to rise again.

Theres nothing knotty more, that I foresee
 How parable with story doth agree.


Read not at all, unless you mean to ponder,
 Take heed of that (Dispisers look and wonder)
 Reject not hastily: No, nor consent
 But by a word: beyond the Instrument.

(185.)

The MINORIES.

Or,

An Appendix containing a parable, &c.

 Certain Prince had in his Territories
(Of vast extent) some Isles (I call Mi-
nories)
(As *London* hath though of far later date
Their Minories 'twixt *All* - and *Bishops-*
gate.)

A fruitfull soil, Clime good for temperament,
Reduc'd by skill into one continent.
But rude disordred; cluttred, and confus'd,
Unmannured, unpeopled, void unus'd
Tho Scituate i'th mid'st of that expansion
(Of all his lands) intended for a mansion
For his chief Steward, with his house-hold train,
Who was to hold it, under Hommage main:
Before he would his Steward thus Invest,
With charge and full possession thought it best
With skill and charge; to make't a pleasant plot.
For profit, honour, safety: and what not?
He therefore taking counsel with his Son,
His onely heir; how all things should be done.
In six days time, so far therein proceeded:
Left nothing useles wanting, that was needed.
By dreyning, levelling, and casting out,
All noxious things, and moting it about; (ses,)
Grassground, set plants, with trees and water cour-
With flowers, fruits, herbs, roots, with beds of roses,
Withall delights that wisdom could devise,
And riches too, a perfect Paradise.
Beside all this, he brought in all those creatures,
(Which might be useful) in their various features,
Beasts, Birds, Fish, Foul, that water, earth and Air,
Might be supplied; with useful things and rare.
When

When all was furnisht, thus in every kind,
In all respects according to his mind,
Exact'ly answering, th' intended plot,
Nothing omitted; nothing over shot.
He chose steward; gave him a rich wife,
(For beauty, virtue, honor) natures chief,
Taught him with wisdom, skill and temperance,
To rule, to work, how to prevent mischance.
Before that time, nor then, nor ever since,
Was, is, or shall be such another prince.
Such consorts match'd in conjugal relation,
Or such a paradise for scituation.
Beauty, and pleasure, honour, riches, peace,
Without anoyance, trouble, or decrease.
This steward set in all these rich demans,
With full authority to reap the gains,
And comfort of his consort, and the store
Of blessings heaped up and running ore,
Receivs an inventore of what he had,
Injoynd homage to his sov'raign Lord,
That he should well and truly keep his charge,
With other things expressed more at large,
And in especial manner have a care,
Upon his utmost perill to beware,
That he intrench not on the royalty,
His Lord reserved specially one tree,
Whose fruit he might behold, but never tast
To eat thereof for hunger or repast;
But tender it as th' apple of his eye,
As greatest pledge of love and loyalty
To his great Lord, who nothing else detain'd
Of all that plenty, which therein remain'd,
Holding this homage forbearing that fruit,
He should be happy Vice Roy absolute.
By tenor of that lease to him and's heirs,
Who should partake in rich abundant shares;
And under him obey their Lord and his,
As substitutes, and under officers.

But

But if he should offend his sovrain Prince,
 And eat that fruit forbid, he doth evince
 Enact, ordain, and constitute for Law,
 He and his heirs shall all to prison goe
 Without delay, exempt by no device
 No benefit of clergie, bail, mainprise.
 'Twas said before, these I'sles were calld Minorities,
 Because the Prince had larger territories
 More glorious servants, natures more sublime,
 That could convey themselves at any time
 Through, or into a place, or human body
 Without mans knowlege, not discern'd by any:
 Because they dwell in more refined air
 Can vanish when they please, or else appear,
 Of this refined guard, some do remain
 Unspotted and their loyaltie retain,
 Beloved of their Prince and are inrold
 As heirs for ever in an higher world,
 But yet commissioners sometimes to this,
 With speciall message to the Minorities,
 But others of that elevated crew,
 Their loyaltie from their great Lord withdrew,
 And plotted treason, 'gainst his crown and throne
 That all his royalties might be their own,
 Were judg'd, cast out as mortal enemies
 Into inferior regions, nasty styes,
 Where they are chaind, untill a great assize,
 And Jail delivery, yet in such wise
 They can descend to lower elements,
 With bitter spite to him who them torments
 (When he'll permit,) upon some great design
 Their fortresses totally to undermine,
 Now when they find they'r out of favour cast,
 And Minorities, their juniors embrace't,
 And knew withall; they stood on their allegiance,
 And would be judged for their disobedience.
 They rag'd with envie, did with malice fret
 To see the Minorities happy estate,

N

They

But

They all combine with craft and forged lies
 And treachery, to spoil the Minories.
 And one descends into a serpent, where
 He was not spy'd nor known that he was there.
 The serpent covering this hidden guest
 Could speak, and to the stewards wife addrest,
 With suggered words and terms of amity
 Debated of the lawfull sovrainity,
 And of the love and faithfullness of him,
 That had deny'd them such a precious jem,
 With other words unpaçt his mailed trufs
 With great appearing love he spake t'her thus :

Great Empress of the Minories,
 How can you be content with these
 Small favours, (for I know they'r many)
 Behold here's one more rich than any,
 Or all conjunct: nay I'le say more :
 Than 20 times so many score.

She paus'd : but answer'd somewhat hastily,
 With discontent (thus drawn to mutiny)
 My husband knows (thou subtle beast)
 Thy nature well, but that thou speak'st
 He'l wonder at (and well he may)
 What do I hear the serpent say ?
 We freely eat of all the rest,
 They'r all so good, we know no best;
 We make no diff'rence, feel no sore,
 We have enough, we need no more :
 Our Sov'raign hath forbidden this.
 What ! him despise ? obey a beast ?
 Thou art our servant ; hence ! revoke,
 Naught was misdōn till serpent spoke.

To this the serpent daringly replies,
 But under fair and courteous disguise,
 Though peremptory now he shows his teeth,
 As every one (not blinded) plainly seeth.

Thou silly woman, I'le convince
 Thee plainly, what a kind of Prince

Thou

'Thou dote'st upon, and what he means
 By this sharp curb, those bridle rains,
 That he may freely dominere;
 And keep you under dreadfull fear,
 He knows by eating you may be
 As good, as great, as wise as he.
 I feard you both, but knew not him,
 Before I ate my sight was dim.
 Thou (wondring) hearst a serpent speaks;
 Cease wondering the serpent eats.
 He never spake a word, untill
 Thereof he eaten had his fill.
 Can serpents eating make him speak,
 What mayst thou find if thou wilt seek
 By the same steps that he hath gon?
 'Tis but profels rebellion
 Against your tyrant Prince, defie
 His harsh and rigid tyranny.
 'Tis no Romance, no idle fiction,
 But for your full and clear conviction
 I prove it by my self and you,
 If you but reason will allow.
 And now I've eat, if you'l compare
 Your force with mine, do if you dare:
 For I by eating find a sting,
 Which you shall find another thing;
 (If you leave me to follow him,
 Who thus hath brought you into th' clim)
 Then all your fears of eating that,
 Which would your wealth accelerate.
 But eye will prove unto your eye.
 And other sences presently.
 If you'l but eat, you shall be wise,
 Know what your Prince (through hate) deny's.
 And all the wealth unto you shewn
 You shall enjoy, 't shall be your own;
 Without that homage, you should pay,
 Come eat, and try without delay.

Behold how goodly to the fight
 (Which must your appetite invite)
 And when you venter but to bite
 Will overcome you with delight;
 But how much more, if freely eat
 (To satisfaction) of this meat.
 But if thou sayst, how did I know
 By eating this, it would be so?
 As now I find and tell to you,
 I will (in short) the reason show.
 There is a crew, that dwels above
 In higher regions can remove,
 And come amongst us, when they please
 That know's all secrets (such as these)
 Who have revolted from your Prince,
 Bids him defiance ever since,
 By one of these, I have been told
 More than I say, an hundred fold,
 Which I have prov'd, and find it true,
 And therefore boldly, shewit you,
 And you will find, 'tis he not I
 That first made known this mystery;
 My speaking power's none of mine
 Thou saidst even now, the clearer sign
 All to confirm and make it fast,
 What need'st thou more? come take and tast
 The Minorefs, half overstayd,
 With what the Serpent shew'd and said
 It was so pleasing to her eyes
 (And most of all to make her wise)
 She wondred that the beast so spake,
 And shew such reasons, made her shake
 Shee looking, longs, and longing takes,
 And taking eat's, her welfare stakes
 Upon fond hopes of better things,
 And to her husband sweetly sings
 Such Syreen tunes, and told him why
 She feared not that destinie,

That breach of promise should ensue,
 Because those threats, were all untrue,
 And what they thought so foul transgression
 Would lead them to a full possession
 Of all the riches of the place,
 And make them wise, above disgrace
 Of those revolvers, who had try'd
 And all those fears had nullyfy'd,
 And if he slight such precious things,
 He should beware of Serpents things,
 Who altogether would arise,
 And vex and spoil the Minorities
 Advis'd him therefore to be quick
 And take and eat, i'th present nick.
 It was no longer to debate,
 Least he incur the Serpents hate.
 And more than that would turn her foe
 That mutuall Jar's would always grow,
 And pierce them both unto their heart,
 And he and shee must surely part,
 That as he lov'd her, he would show
 The truth of his affection now,
 That she had eat, and first did tast,
 He might be sure, the worst was past:
 The proverb's true, that love is blind,
 His heart to her was so inclin'd,
 Not once consulting with his reason
 What would ensue this horrid treason,
 Made no objection, took and ate
 (But sure the man was desperate)
 Oh! what will blind affection do,
 When reason's out? let sequel show.
 Let every man as for his life,
 Heed, how hee's ruled by his wife.
 Too many are, too many more
 Throw all away upon a whore;
 The first scene of his dreadfull tragedy
 Ends in a wofull, sad, catastrophe.

This scene is drawn, another takes the stage
 Which doth another tragedy preface
 The actors are Prince, steward, wife and beast
 Wherein is shwon what came, of what is past,
 And further, what ensued thereupon
 Toth' Minories, and all that dwell thereon.
 No sooner, this (so lately) married pair
 Had thus revolted, they ashamed were,
 For fear, and grief, and shame, could not abide
 To see themselves, be seen: would therefore hide:
 They patched up such coverings as they had,
 But all too slight, they were but poorly clad;
 In stead of that abundance, & their vaunt,
 They find themselves reduc'd to pinching want:
 But what's their want? but what they had no need
 (Before they ate) to look for, as a weed.
 Indeed they knew what they knew not before,
 But that augments their misery the more,
 Their eyes were opened, but it was to see
 Their own-created shame and misery,
 To hide from shame, from cold, from what they fear
 Are all the clothes, the Minorites since wear.
 (As chains impos'd on pris'ners, to be known)
 Should Minorites be proud, of such a gown?
 In all this shame, & fear, they heard the voice
 Of the offended Prince; but at the noise
 Were so astonished durst not appear:
 But hid themselves amongst trees that were there,
 That were allowed for their sustentation,
 But came not neer the tree of abstinence.
 The Princethen call'd the steward by his name,
 And asked where he was, who cryd (for shame)
 I fear'd your voice, because I've nothing on
 To cover what, I've gainst your order done.
 The Prince replied, how is't, thou wantst a cloke
 For what thou'st done? hast thou thy covenant broke?
 Hast eaten of the late-forbidden tree?
 The man reply'd: the wife thou gavest me

Cauf'd me to eat, and I have her obey'd,
 And then the Prince unto the woman said :
 What hast thou done? the woman stood affraid,
 Her answer was: the Serpent came with guile
 And told me stories in a lpecious stile,
 Whereby I was deceived, and have eat,
 Tho now I see it was an arrant cheat.
 The Prince demands no reasons from the beast,
 Because he knew, 't was malice in his breast,
 Both unto him and to the Minorites,
 Him therefore in the following doom indit's:
 Thou cursed beast, thou wast in subtiltie
 'Bove other beasts, exalted very high,
 According to the nature, I thee gave
 Which was thy crown, thou might'st preserved have,
 But thou hast entertain'd a foreign guest
 From th'airy camp revolted, to infect
 My steward, me withall the whole Allies,
 Creatures and Precincts of the Minorities,
 Thou art the first confed'rate in this deed
 To thee therefore and unto all thy seed
 Of right belong's the heaviest part o'th' curs,
 (Tho all the beasts for thy sake fare the wors)
 Most cursed, on thy belly thou shalt creep,
 And eat the dust, while thou thy life dost keep :
 But thy inmate (with thee incorporate)
 I have a just and never dying hate.
 Who (with his seed) all pass under thy name
 Thou shalt bear his, and he shall bear thy shame
 But time and justice will the riddle clear
 What part o'th' curs both thou and he shall bear :
 For you partake in title more then name,
 Thou art the tipe of that mysterious frame
 Of dragon, beast and serpent, where is meant
 Thy cursed inmate, as the complement,
 To him in thee conjunct, I do proclaim
 What went before, what follows with the same,

Myſterious beaſt, in wickedneſs and woe,
 That curſe in words cannot be open'd ſo,
 As may be underſtood, or as is meant
 To thee and curſed offſpring i'th' extent,
 Between thee and the woman I will put,
 An enmitie, that never ſhall wear out,
 With all that ſhall from her and thee proceed
 By procreation, hers, and thy curſed breed.
 Her ſeed ſhall break thy head, thou ſhalt infuſe
 Such venom, as his heell ſhall onely uſe :
 Which curſe of thine contains a large prediction,
 But of myſterious and conjoined mixtion :
 Ruin to thee and thine, but ſhe and hers
 Have grace obtain'd, (tho ſubject to the curſe)
 The woman, I preſume, heard what was ſaid, (maid)
 Which might much comfort yield (tho much diſ-
 If underſtood, what more the prince explain'd,
 Upon his records I find not contain'd.
 The Prince next to the woman turns his ſpeech :
 I let thee know, Becauſe of this foul breach,
 Which thou haſt made upon my royaltie,
 I greatly will increaſe thy miſerie
 In child-bearing, with ſorrow, ſmart and woe
 Shall be thy portion, and yet more than ſo,
 Thou over huſband ſhalt not dominere,
 Be in ſubjection, reverence and fear :
 And laſt of all, the Prince to th' man was brief,
 'Cause thou haſt me provok't, obey thy wife,
 The ground with painfull labour thou ſhalt till,
 And get thy bread, with ſweat thy bellie fill :
 The Minories are curſed for thy ſake,
 All creatures that have breath thereof partake,
 And all this curſe on thee, thy wife and ſeed,
 You ſhall endure, untill I do proceed,
 To caſt you all into a narrow pound,
 In vaults below, quite cloſed under ground,
 Where you and they, without bail or main priſe,
 Shall be detained till my great aſſize ;

Where you the serpent and his airie guide,
 Shall all impartially be judg'd and try'd.
 But hearken well, and you shall see what's don,
 Is for your great advantage by my Son,
 Who cannot yet exempt you from the curse,
 And save my honour : But the doom was worse,
 What first was threatned, then I do inflict,
 Which I may not in Justice contradict :
 But you shall find in tenor of the curse
 The serpents share than yours is tentimes worse.
 And in that curse pronounced their contains
 (If you will hear) abundance for your gains,
 Both for the present and for after time,
 For your discharge from this unhappy crime.
 But if you still reject, will make your sore,
 For length and weight a thousand times much more.
 And if this second graunt you do deface,
 You'll never find a third, there's no release.
 Ye know if I should narrowly insist
 Upon your forfeiture how you have mist.
 The verie day you ate (no more ado)
 You should be cast in traitest chains below,
 Which to maintain my just prerogative,
 I'll take my freedom, and your seed deprive
 Of any truce, as soon as they are born,
 And clap them up into the foresaid urn :
 But you and others, as I shall see cause,
 I'll give you respite, and admit a pause,
 Allowing time, at large so many years,
 As I think good to mitigate your tears :
 And if you'll use that respite as you ought,
 You'll find the fruit of what my Son hath bought.
 All which indulgence you shall find to be
 On cov'nant terms past 'twixt my Son and me.
 The airie guest the serpent did inspire,
 And your consent incorporates his fire,
 Into your hearts with envy hath inflam'd
 That hot rebellion, which cannot be tam'd,

here

Unless a fire more pure and contrary
Shall be infus'd, shed into each artery.
My son does this by far more sacred power,
To quench that poison on you blessings shower,
And can himself with you incorporate,
And put the serpents force quite out of date ;
And by this means becomes one with your nature,
And with the womans seed a true confrater.
But as the serpent first got your consent,
And by your breach my wrath against you bent.
Imbrace my son, and pow'r he shall infuse :
Renounce the serpent, with his wily shews :
Oppose his bates, by which he doth detile,
My son will you and me then reconcile.
And tho you suffer much for what is past,
It shall be better every way at last :
And take my word, your gains will more increase,
Than if you'd always had plenty and peace.
Altho your prison you must strongly fear,
My son's content t' accompany you there,
And for your sakes upon him bondage take,
That of his freedom you may all partake.
And you shall find this brother and your friend
Will of your burthen draw the heaviest end,
And never leave you, till he bring about
Your perfect freedom, and then bring you out :
All this and more, I covertly indorse
For your assurance in the serpents curse.
And shew before hand (if you will comply)
How by my son you'll get the victory,
Who properly is call'd the womans seed,
Who by his power breaks the serpents head,
And by his suff'ring is content to feel
The serpents force in bruising off his heel,
And takes upon himself all wrong that's don
To all his brethren, that will to him run.
The enmity 'twixt serpent and the woman
Is as they are inspired each in common.

For as the woman with her proper seed
 By common principles are all agreed;
 Even so the serpent with that filthy brood
 Are fill'd with malice in their brotherhood.
 The one to vertue, love, and faithfullness,
 The other wholly to all this avers,
 Are so contrary to each others frames,
 No reconciling upon any terms.
 By these they'r differenced, by these regarded,
 By these they'r judg'd, by these they are rewarded.
 From hence proceeds another mytery,
 How seeds are reck'ned in their pedigree.
 Amongst the Minorites (which is our work)
 For serpents seed would under womans lurk,
 If not discern'd by an authentick eye,
 Which shall their treachery more plain decry.
 Consent and compact stablisheth the seed
 On either hand, but not the human breed,
 Which though with serpents wiles are much infected,
 May yet be healed, purged, and detected,
 By that more sacred influence from my son,
 Which comes to heal what serpents sting hath don.
 The Minorites considered alone,
 Without the seed, that in their nature's sown,
 May well partake of both, and so they do
 In more or less, before they thoroughly grow,
 To make a lasting covenant with either,
 And all this while they combat both together,
 And are not known to which they do belong,
 Till one or other be made firm and strong,
 And entertain'd with knowledge resolution,
 Renouncing th' other gives it absolution.
 Of which my son shall be a perfect Judge,
 Regarding neither favour, friendship, grudge.
 To him alone shall be the last appeal,
 And will be found by th' diff'rence of his seal.
 Before they'r seal'd they are but in probation,
 And have not fixed unto which relation

For

They

They shall i'th' issue be determined
 And with their fellows truly numbered
 The Minorites then, is a midle state
 Not yet determined to love or hate
 The serpents feed, all o're with hatred grown
 The womans feed by hearty love is known
 To help the method of our mixt discourse
 (Shun repitition) it may be of force
 To give each sundry state a sundry name
 Respective regions also whence they came,
 And whereunto they properly belong
 And shall return again from whence they sprung:
 By Minorities, where Minorites do dwell
 I mean the common nature, not t'excell
 Beyond condition of this mixt probation
 Not fixed yet unto their Sealed station
 For while they'r Mynorit's, they'r Proponents
 That live in villages, unwall'd tents
 Who have no proper gar'son of their own
 Are skirmish't by the serpent and the Son
 Who beat up one anothers quarters there
 With much vicissitude of hope and fear
 To either side, the Minorites are bent
 As t'was with us, t'wixt king and Parlyament:
 And it will contribute no little light
 How Royalists, with Round-heads us'd to fight,
 But Newters usually spew'd out with loath
 That could be either, neither, and yet both.
 By serpent in that whole revolted crew
 With spite who bid's, the Prince and Son adieu,
 The city serps I saign: the serpentine
 Who with revolvers, will fully combine,
 Renounce their Prince and son spew'd out by him,
 On waves of mutuall keenest hatred swim
 Under'th black rod seald; which doth condemn
 (By preparation) to the great assise
 But (which is best of all, most in my eyes)
 They that with Prince, and onely Son comply

Receive

Receive, obey them both with hearty love,
 Freemen are and seal'd, in charter house above,
 Whose goodly city, I Cœlestis call,
 Cœlestians they, whose pleasant lines do fall
 In that pure region, clear and light confines
 Th'inhabitants are Orthodox divines,
 A name too oft usurp't by a black guard,
 Who wear their halter almost half a yard
 Below where't should be worn by true desert,
 Unless they'd got their Neck-Vers well by heart,
 Or benefit of clergie for such blades,
 Who pulpits make their shops their bible trades
 To buy and sell for mony, whores and wine,
 With *Simon Magus* all that is divine.
 But ere I leave these vermin to their Judge,
 I must beware, I give not too just grudge,
 As if an habit made men serpentines,
 Or by the contrary, commence divines:
 Let men wear what they please, I do profess
 Nor love nor hatred to their outward dress,
 But as to love or hatred they incline,
 Whether't be serpent in or cœlestine,
 Yet I confess, it makes my stomach loath
 To look (*cum privilegio*) under'th' cloth,
 And how the wolf can counterfeit the sheep,
 That when he laughs in's sleev he seem's to weep.
 Three, countries, regions, cities here we see
 Minorities, serps, cœlestis, dwellers three
 Minorites, serpentine, cœlestians;
 The first of which unfenced always stands,
 The latter two, are garrison'd with bands,
 Each fortify'd in perfect oppositions
 Determined to opposit conditions,
 Between which two, do Minorites divide,
 And will be found on one or other side:
 The Minorities, the common seat of war
 V Where prisoners on both side taken are.

Do neither hang, nor draw, within themself's
 No cours of justice there, nor nothing else,
 But as reduc'd unto their proper state
 Serps, or cœlestis, as they each, relate,
 But here's another hidden stratagem
 Master's of art, i'th serpian Academ
 Do much approve of in their commonweal,
 (That sharply bites the pure cœlestian heel)
 And that is this: they were cœlestian cullors
 With such a counterfeit, of serpian fullers
 So cleanly wash't, and are so neatly dy'd
 That from cœlestians oft cannot be spy'd.
 And more than so have learned how to prate
 With so much craft at a cœlestian rate,
 That there be some informers and trappans
 Do travail free amongst cœlestians
 Too often get their wachword, afterwards
 They walk their rounds, and come into their guards
 By hook or crook, or any sordid way,
 With these designs, cœlestians to betray
 Contrarily the just cœlestian Prince
 (By counsel with son) will not evince
 Assert, insinuate, by word or deed
 On any terms of loss, or worldly meed,
 The least dissembling, fraud, equivocation,
 By truce, compliance, fawning adulation,
 Nor will he suffer under his command
 Any that shall. If any (underhand)
 Be guilty, he will surely understand
 Correct it sharply, (if not quite disband)
 For all arhang-by's (but a mungrel crew)
 What to his orders shall be found untrue
 Another mystery of great import,
 Is this: the serpians have a great resort, (ber,
 Their camp is fraught with thousand times for num-
 More than cœlestian, frequently in cumber
 Cœlestian march. Tho they do more dismay,
 Than hurt the soldiers of the best array.

Indeed to weak and fresh, (tho real) friends
 It is some damp awhile, but always ends
 With honour, conquest, and full amends
 Beside the list'd Serbian Company,
 Theres thousands more that do in heart comply,
 Who seem as newters: yet intelligence
 They fetch and carry, Traitors to our Prince,
 And do more mischief with their double face
 Than ten times more, that never change their place,
 And they have got such specious pretences,
 That few can charge them with their foul offences
 They plead: they talk indeed with either side
 That they might have the truth o'th' quarel try'd
 And while their judgement's truly in suspence,
 They hope it will not pass for an offence,
 But if they were resolv'd, they soon would yield
 To'th' better part, and never quite the field.
 And while they doubt, at every assault,
 It would but tempt them to a base revolt.
 And this indeed must pass with common sort,
 That dare not judge upon a light report, (der,
 Well-meaning men weak judgements but yet ten-
 That would not be (in searching) an offender.
 The truth is so: our Prince (compassionate)
 Would take it ill, that who to him relate
 Should be too harsh upon the ignorant,
 Who cannot close with judgements full consent,
 And some there are, who readily do stagger
 At lest somtime, who as with sword and dagger
 (When once o'recome) stand to it back and edge,
 And never flinch: turn back, or leap o're hedge,
 Beside our soldiers have their limitation
 According to their rank, and proper station.
 The common honest soldier know's not all
 The stratagem's, that in the war befall.
 'Tis not their honour, when they go to try
 In stead of finding make an enemy.

The

The Minorites are not to be enraged,
 But by all tenderness to be engaged,
 So long they are not haters of our cause,
 Or make a contract 'gainst the chiefest clause.
 (Revolt and treacherie to Prince and Son)
 He pitties tenderly what is misdōn.
 Were you but in our camp to hear his charge,
 Least bitterness be us'd, (wherein he's large)
 You would not dare to wrong a Minorite,
 But use all mildness without wrath or spite :
 And if at any time he be severe,
 It is in chiding those that dominere,
 Which honest hearts, small knowledge, & great zeal
 Somtimes transgress, and think they do for weal.
 But ten-times oftner serpians in heart,
 That carry fair, yet would our cause subvert,
 VVith violence against the Minorite.
 Judge all for serpians (not seen in fight)
 Indeed our war should Minorites reduce,
 But not by crueltie, force, or abuse.
 If once they'r proved list'd serpians,
 Then lay about you tooth, and nail, and hands.
 But we have no commission once to fight
 Against one soul that is a Minorite.
 I do not say but we may go amongst them,
 To search for serpians, who too often wrong them.
 And foolish Minorites may take their part,
 Not knowing what they do, whose very heart
 May too far close through serpian deceit,
 And all this while be cozened with a cheat.
 Yea these are faults our Prince will not excuse,
 But plainly chidesthem, yet will not refuse
 To suffer this, though 'twas a great deal more,
 Before he will his clemencie give o're.
 Indeed if Minorite turn serpian,
 (Of which our Prince and Son (here) onely can
 Be proper Judges, and declare who are)
 Then fight with all thy might, and do not spare.

Another

Another Myſtery to be unfolded
 Of as great weight, as any has been told yet:
 What weapons true cæleſtians muſt uſe
 Againſt the ſerpians (for they may not chuſe)
 There's not a weapon uſed in our camp
 But it's appointed, proved of what ſtamp:
 Whether in caſe for preſent execution
 If not defective (by the institution)
 VVe have an excellent Artillery,
 As great a charge we muſt not be unwary
 There's many circumſtances hereunto
 Of abſolute neceſſitie to do
 Our dilligence, that nothing be miſplac'd
 For then (at beſt) our work will be defac'd.
 Our weapons are not guns, pikes, ſwords, and ſtavs;
 Our Priſons are not cattles, holes and caves;
 Our Armor is not iron ſteel and braſs;
 Our Ammunition, powder ſhot and Match;
 The Punishment our Prince doth uſe t'inſlict
 Is not by fines, and Mu'cts and interdict:
 The ſerpians indeed have all theſe knacks
 VVhich 'mongt the Minorites great havock makes
 Our VVeapons are commands in Princes name;
 Our Priſons, guilty conſcience and ſhame;
 Our Armor, confidence in Princes word;
 Our Ammunition, Threatnings from our lord;
 Our puniſhment that we inſlict on foes
 Is, inward horror, future judgement woes
 And for our conqueſt: finall deſperation
 Thrown on the ſerpians with indignation.
 And theſe ſo gall and vex the curſed wretches
 It robs them of their ſhifts and cunning fetches
 Altho they rant, they fret; they fume and ſwagger,
 Yet (lighting on the gall) it makes them ſtagger:
 And tho they quarrell, cavill murmure, grumble
 Their wounds at laſt, wil ſurely make them tumble,
 Oſt I have ſeen a ſerpian fall i'th' fray
 He has not had another word to ſay,

O

Unleſs

Unless it was to howl, roar, swear, and curse,
 Because he knows his torments will be worse,
 Will often wish he knew the utmost pain,
 But that it's endless that torments again.
 But there's another riddle somewhat deeper,
 That makes these craggy rocks appear far steeper,
 And makes our way ambiguous confuse,
 How we should fight 'gainst whom, or hold a truce.
 And here we want a curious inspection,
 Without our prince we cannot find direction;
 For it is only his plain institution,
 That can preserve from error and confusion.
 We do not fight, (designing to destroy)
 (Except the serpians) any to annoy.
 Now Minorites do often intermix
 In serpian crouds, and there the question sticks,
 How we shall shoot or strike and never hit,
 (At least to hurt) a sing'le Minorite?
 For if we hurt not 'tis properly no fight,
 (If not intended) though the stroke may light
 On 20 Minorites, it will not kill,
 It may indeed prove med^cinal (a pill)
 That if he turn not serpian indeed,
 Shall never hurt him tho it make him bleed.
 Our ammunition is of that rare nature,
 It works according to the humors matter.
 Coelestian humors will not get a touch,
 (Unless for pleasure) I dare well avouch.
 A Minorite no doubt may somewhat smart,
 And (for his good) 't may search his very heart.
 Purge inflammations perhaps make him sore,
 But (while a Minorite) can do no more.
 For (in our sence) if Minorites be kill'd.
 'T would be a paradox was never held.
 To make this plainer in so dark a case,
 Natural death in our war tak's no place,
 Unless a serpians conscience terrifies,
 That for the torment he fall's down and dies.

In such a case the Minorite also
 May come to suffer by the given blow,
 Which in this case the body onely tries,
 As with the mind doth jointly sympathize.
 A word is not a sword to kill a man,
 And yet by sympathy it may or can:
 (Add thoughts thereto) compare then *Francis Spira*,
 With *Ananias* and his wife *Saphira*.
 The first by lingring torment ends his days,
 The latter two had scarce a moments space.
 Yet neither swords, nor gins, nor serpians snares,
 (As cause) did ever touch them unawares.
 This case is deep, the mystery sublime,
 To search it further we must take more time.
 Seek to our princes son, that he descry
 The proper nature of this mystery.
 All this you know I make a simile,
 Which is a figure to the mind or eye
 Of yet some other thing, than the bare sign,
 (In Physical acception) out to shine.
 And therefore here I shall inclose another,
 (Within the first) if darknets do not smother,
 My thoughts with intricate of such a case,
 That must have higher helps than human race,
 To shine upon us in a case so high.
 What's all the world? what's man? ah! what am I?
 Suppose a King hath conquer'd many scores
 Of traitor-subjects on his seas and shores,
 Surpriz'd them all, them brought into a fort,
 Well wall'd about, where onely one strait port
 And entrance makes, with able baracados,
 Percullises, Petars and Bastinados,
 Halberts and pikes, 'twixt each a musketeer,
 Standing on both sides troops of hors i'th' rear.
 Divide and make a lane for almost half a mile,
 These marching through with terror all the while,
 Astonish'd to see how strongly they are guarded,
 And that they might not flee with forces larded,

So that to make escape they have no hope
 No not so much as letting down a rope.
 Suppose again; the sound of trumpet cries
 A proclamation of the next affize
 Of goal delivery; where traitors must
 Receive their sentence, suffer pains that's just:
 There are i'th fort; that hear this proclamation
 Of sundry sorts of persons: (for relation)
 Some reall friends, good subjects to their Prince
 These now brought in: their treason can not mince.
 Some not yet caught tho in the present hearing
 Deserv's as much as what these now are fearing:
 And some have yet not clos'd on either side
 But stand in quaver: where they shall abide.
 This may perhaps a little illustrate
 Our case in hand (And of our warlike state)
 But oh! here's wonders wrapt and multiplyd
 Like hydra's heads: if one you do divide
 There start up 7: and each as great as fi'st
 The labor's endless: increas't is the thirst
 That I had hoped, to have quencht before,
 But it's augmented, more then 7 times o're.
 For while I thought, each wonder to explain
 It brings forth more than twins, and yet again':
 Each product is as pregnant, in its kind.
 The more I wade, I still it deeper find,
 But now I find, that wading will not doe
 I must content my self to swim, but how?
 By help of bladders, with a mighty arm
 Put underneath, else I shall suffer harm.
 And do as much at least, (it may be more)
 To them that follow, hoping to swim o're.
 I call these bladders instituted means
 The mighty arm, i'th assistance of our Prince
 The former's such, as in his orders lye,
 The latter is in mediate supply,
 My grounds of hope, I shall not quite miscarry,
 One is declar'd, the other promisory

These

These two supporters, never failed yet
 Those that thereon, their confidence have set:
 On which accompt (though trembling) I now enter,
 And on the promise, cast my self; and venter
 Hoping for blessing more than I can ask,
 In such a pressing, and important task.
 The king that hath his rebels overcome
 Is our great Prince, over this serpiandom.
 The Rebels are, the serpiant-rebel-seed
 Who upon treason, and rebellion feed
 His conquest is their conscience-witness
 Their torment, that they hope for no redress,
 The great assize, when he, in execution
 Will put his laws to serpiants confusion:
 Our war with serpiants, witness true to bear
 Against the serpiants without shame or fear,
 According to his orders: declaration
 Made known and published in every nation,
 Promiscuously, amongst the Minorites
 Where all's concern'd on either side that fights.
 And also, if there any newters be
 All are concern'd, but not in like degree:
 At least, in a far different form and case,
 Accordingly our warfare will take place
 What we do shoot, from our great ordinance
 Are mainly laws, commands then we advance
 To promises, and threatenings; and prove
 Who have rebell'd 'gainst conscience and reproof.
 But that which makes a reall serpiandy
 Are such as hate, renounce the remedy.
 To all the other, we declare and warn
 With hopes and fears, all for their best concern
 Which is not fighting, but wholsom advise
 With indignation, 'gainst the last we rise
 This put in practice, pouring out the viall
 (Respectively applyd) is the main tryal:
 But as in wars, there's many bullets shot
 And he that kill's, or wounds; oft know's it not,

So it is here, we often shoot at random,
 Kill here and there, but know not who outstand them
 As soldiers in a fight let bullets fly.
 Make their retreat, and let the issue lie,
 Till field be over, then appears who's dead,
 Who's wounded, taken, and how many fled.
 But since not bodies, but the mind is struck,
 We seldom know the wound, or where it stuck.
 There's divers wounded deep never descrys,
 Untill the wounds are searcht at great assize.
 'Tis true o' times their are discoveries made
 Apparently beforehand, and bewrayd
 By several symptoms, sometimes by confession,
 But for a small, full, and clear decision.
 It is not known till goal delivery,
 But then the Judge shall publish openly,
 Who knew before, and left his mark i'th' breast,
 But not till then shall all things come to th' test,
 Of all the skirmishes between the seeds.
 Which dayly so much hot contention breeds.
 Who have been kill'd, and who escap'd with life,
 At that great verdict end will all the strife.
 Those Minorites, that reconciled were,
 Shall with coelestians justified appear,
 But all the rest the Judge will undermine,
 And doom them all together serpentine.
 But yet more closely to pursue the manner
 Of our just war, under our Princes Banner;
 We shall endeavour to shew how we charge,
 With what restriction, where, and how, more large.
 Let us review our late fornam'd synopsis,
 Traitors fast i'th' fort, where no place for hope is
 For the assize to come, the proclamation
 Was issued out in every land or nation,
 In this fort to appear with due regard.
 Th' assize is held i'th' fort (i'th' castle yard)
 But e're the Judge on life and death shall sit,
 To clear the cause (for he determines it)

He calls a day beforehand to examin,
 And hear all pleas that may be *pro* and *con*,
 And lets accusors and informers speak,
 Say all they can, else *serpians* would sneak
 Away with vernish, paint and forgeries,
 But this prevents their deepest fraud and lies.
 This day beforehand by *Synechdoche*,
 (Where part for whole is taken usually)
 Doth represent the whole coelestian fight,
 Against the *serpian* feud from the first night,
 That darknels came upon the Minorities,
 Untill the day coelestian-sun shall rise,
 And come to its meridian in the skys,
 Which *Plaudite* determins this assize.
 From all that's said we take this day to be
 A short abridgement or epitome
 Of all that's don and said or fought before
 Amongst the Minorites on sea or shore.
 From that first hour they quite their gracious brins,
 Untill the hour before th' assize begins,
 To issue all upon the turning point,
 (Vein next the heart) and stick it i'th' right joint.
 I shall begin as if it were i'th' morn
 Of this great preparation day, his horn
 To sound, and with his trumpet to alarm
 Coelestians Minorites to prepare'm.
 Which also is a figure of that knell
 And dolefull sound o'th' *serpian* passing-peal,
 And like that knell at *Pulchars*, much about,
 The time that laden *Tyburn*-carts set out
 From New-gate-prison Holborn hill to clime,
 To empty them out of the reach of time,
 Into eternity there to attend
 That solemn state, that never shall have end.
 What have I said? that that is but a figure
 Of this? intruth I do the case disfigure.
 For this is but a dim and glimring type
 Of that stupendious trumpet and i'hrill pipe,

That ushers millions into such a state,
 That is and will be ever desperate :
 Intollerable, yet must ay be born :
 This is the trumpet, this the precious horn,
 That truly may be called unicorn.
 But yet I have another let, before
 I can admit to open this wide door,
 To issue out that great artillerie
 That's ready charg'd, and all prepared lie
 Within his royall and rich magazeen,
 For this whole tragedie and everie scene.
 We must suppose nothing was don before,
 Nor nothing left undon, when we give o're.
 But all dispatch't on all sides first and last,
 Of what's to come, what's present, and what's past.
 One'y the sentence and the execution, (sion
 (By th' Prince himself) which makes the last conclu-
 If this be first premis'd it will be clear
 At the first entrance, there no other were
 To whom the Summons came, but Minorites,
 And they but two the Summons first indites,
 Which Summons call'd upon them to submit,
 Accept the fine, on their transgression set,
 Renounce the serpent, who had them betray'd,
 Return to him, whom they had disobey'd.
 And we have grounds to judge, they did comply,
 And list'd in coelestian company.
 And so did some, who of their off-spring came,
 Which records testifie, (and we could name)
 But do of choice mens persons here omit,
 Which doth a parable (such as this is) besit.
 But as they multiplyed to numbers grew,
 From first infection many of them threw
 Off all respect unto their gracious Prince,
 (As many now) and have don ever since,
 Thus being mixt, there is another press,
 Levied against them sons of righteousness.

Made many Summons, and for many years,
 That did foretell what was their grounded fears,
 If still they should rebell and not incline
 Quite to renounce all that was serpentine.
 This summons now on two great things hung,
 Which to their weal or wo did much belong.
 The first whereof the greatest part most fear
 Of what they gain, or lose, or suffer here,
 Before into the common prison cast,
 Tho that's a trifle in respect o'th' last,
 Which is the state that each must undergo,
 When out of prison they are taken fro,
 Whether their after state shall be much better,
 Or ten-times worse than straitest chain or fetter,
 That in the former prison they shall find
 For numbers of their sorrows or for kind.
 And there is yet one more ingredient,
 Which serpentine condition doth foment,
 Before the man in common prison's cast,
 And while he's there : tho when those two are past,
 The worst of all's behind, but none can tell
 How far this host doth both the first excell.
 All this premis'd three things at present are
 To be considered cause, state, seat of war.
 The proper cause of war, that's now in hand,
 Is not alone or mainly to demand.
 Arrereries, or compensation rites,
 For former failings of the Minorites :
 At least if now they hearken to the terms,
 Upon the second cov'nant he confirms,
 Which if they will not close with, he is free
 To lay upon them first arreriegie,
 And (which is worse by far) than to proceed
 To finall sentence for their second deed,
 Which is their scorning, all his terms of grace,
 Which now he offers (if they take no place)
 But if they will return, obey his Son,
 And thankfully accept what he has don.

He will (in time) release them from all pains,
 Which the first covenant-trespas contains,
 And in the intrim, such a mitigation
 That they may well rejoyce in their relation
 T'wixt him and them : and when release shall come,
 He will advance them, to such peace and room,
 Riches and honour in cœlestiall bounds,
 That thousand times excell all other towns,
 More than they think, and more than they can crave
 And that for ever, they shall surely have
 For their consent, with patience he'll wait
 Untill their scorning, put it out of date,
 But how long time he'll suffer, no man know's
 If once he say : No longer : naught but woes
 They are to look for : if they dare, to try
 He swear's himself, their mortal enemy,
 If he conclude them serpiant, they'r undone,
 And no more terms of peace insisted on :
 The seat of war. I mean, where war-like trains,
 Are set on foot, and for a time remains,
 A citie overrun by th'emie,
 Must be besiegd, tho many in it be
 True friends to him that doth the leager lay,
 About their walls (and suffer in the fray)
 Or unresolv'd, that's fait to neither side
 Do many bickerings of the war abide,
 While there are tractors kept, and Lodg'd within
 No peace can be expected, but in fine
 The way to free the place from seat of war
 Is to give up, to th' lawfull governor.
 Then tho they suffer for a litle space,
 They may expect a plentifull release.
 True ! in all wars it oftimes proves not so
 Yet in this war, it's peace at last : we know,
 Because we'r sure, our Prince will overcom.
 And if we die will crown our Martyrdom,
 And raise us to an other kind of life,
 Where shall no war-like engins be, or strife :

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But in a mystical cœlestial sence
We do no die at all, rather commence
As further graduates in cœlestifism
More set at libertie then cast in prison,
In our dark, strait, immured vaults sequestred,
From lumber, cumber, rumor (here wee'r pestred)
Amongst the Serpians and Minorites
With weary days, and full as toilsom nights,
Altho our joynts be stiff sinnew's contracted
Worms fill our belly, yet heads undistracted
Lips, tongues, nose, eyes, ear's, eaten off and out
Stinck, filth, foul vermin, crawling round about
Yet head's ne'er ake, we hear no frightening sound,
See nothing gaitly, feel no smarting wound,
Scent naught unsavory, no nauceous taste,
And what we touch offends not in the least,
Tho pressed down we never are oppressed
Crushed together, not at all distressed,
A looker on indeed, meets with infection
Hurry'd by terrour, and sick by inspection.
But all our filth the irksome worms and steam
As sweet to us, as when on beds you dream,
What here we prison's call (other where death)
No sursets have shirks, pox, or stinking breath;
Here are not (want not) what sence-humour p'leases
No musick Nose-gays, youthfull love embraces
These please tho bestial senses at the least,
As these prevail we have too much o'th' beast,
Wherwith these always mixt, commonly brings
To sweet meat sour sauce, to pleasure stings;
But tho the beattial parth doth not enjoy
The objects sensitive there's no annoy,
But ther's another part that's correlate,
Here with the sensitive, nere out of date
If in conjunction it was cœlestin,
It shall intirely now commence divine,
And with its faculties, rise to that rate
(Wholly uncapable, o'th conjunct state)

Bird-like when freed from cage mounteth on high,
 Has the who'e air for space from earth to sky.
 I am not ignorant, 'tis a dispute,
 And divers have writ much such to confute
 Who do deny theres any such a being,
 That some call mind (some soul) after it's freeing
 From this dark lump of clay (when in the durt)
 That's not my present work (contend the lurt)
 To me it seemeth quite out of debate
 By certain records we commemorate
 Proclaimd, authoris'd in name of Prince,
 Which seem's to me sufficient to convince
 If any desire to see any store,
 See Master *Baxter*, also Doctor *Moor*,
 It's true, indeed theres none that yet can say
 That by experience, none are gone away,
 Who have returnd again to let us know
 What is the mind, or soul (body let go)
 Yet in some part, we have a real tast
 Experience double, in what things are past
 How many lose a leg, an arm, an eye,
 The soul goes out, but is it less thereby?
 Indeed by this it plainly doth appear
 The soul no longer doth inhabit there,
 And then that member liv's not, th'actors fled,
 But who can therefore say that actor's dead?
 It kills the member which it parteth fro,
 But what kills it? what reasonist can shew?
 When once the soul takes leave of head and heart,
 We know its gone from every other part,
 But tho it leavs its house how can we tell?
 It has not flitted, some where else to dwell?
 But what means swoonings, extasies and trances,
 In some continue long, in some frequencies,
 They often come, stay long, as some can tell
 Within our age a maid cald *Hannah Trapnel*,
 And yet another named *Sarah Wite*,
 And others more, I shall not here recite,

of the
 immorta-
 lity of the
 soul.

Sometimes the body's have been so long dead,
 That so appear'd, as if the soul was fled
 All breathing motion warmth was extinct,
 Or to suspended nothing of it blinkt.
 Now if the soul was every whit as weak
 In that remittance, as the body sick,
 Stood as much need of body to revive
 As body stood of it to re-inlive,
 What vertue should the body thereby get
 When t'help it self, was every way unfit,
 All that look't on could say in half an hour
 To help the soul, the body had no powr,
 But when they saw the motions wrought by th' soul
 Upon the body who can that controule?
 It's far more likely that the life o'th' body
 Is by the soul upheld then the contrary,
 But if they'r equal, live and dye together
 Which has most vertue? who can answer whether?
 The one or other, by the nobler part
 (As in the members) all give place to'th' heart.
 Why is the heart more noble then the toe?
 But that it's longer liv'd, and why not so
 Between the soul and it? or rather more,
 Because the facultie's superior
 Th' Anatomist can all the heart dissect,
 But wheres the man who can the soul inspect?
 No, not his own, it is a deep abiss
 Unfound out yet, to tell you what it is
 How know you that it is? by what it doth,
 How know we that, unless we feel them both?
 When feelings gone, and thinking left us too
 We are no judges what the soul can doe,
 But if the soul can tell, and have not means,
 Or be debarr'd by over-ruling reins.
 We speak like babes to enter into that,
 Or go by guess to say we know not what,
 Or that 'tis not, because we can not tell,
 The way it takes, when it remov's to dwell,

Three I remember, all of my acquaintance
 Not onely dead (by all beholders sentence)
 But all things done, by which 'tmight be inferr'd,
 Within few moments corps should be interr'd.
 The first dead 19. hours, or there about
 The soul knell-towld, then passing-peal rang out,
 All things appointed to convey him thence,
 His soul return's and gives his body sence;
 But this is that I chiefly note it for
 The story which he told me (which is more,
 Than I can now recall) of what he saw
 Heard, did, enjoyd, or dreamed as he lay,
 What goodly cities, musick ravishing
 Solid delights, for state: there is no King
 To be compar'd with that admired frame
 His soul was in, 'ere back to'th' body came;
 When friends saw him revive, they were right glad,
 But when his dream (if dream) was past: oh sad!
 How Planet struck creast faln, and all a mort,
 When crazy body broke off all that sport.
 Oh what a game (thought he) his soul had plaid,
 If by the body, 't had not been betraid?
 This yong mans name was called *Robert Hardy*
 Aged four and twenty, 'bout 16 hundred thirty,
 As I remember, time was justly so,
 Which is about fourty seven year's ago.
 The second man distinctly (not to huddle
 Confusedly) was called *William Budle*,
 A taylor liv'd in *Stanford*, 8 years after
 The former (*Hardy's* story) past the slaughter,
 (As all men thought) that (butcherdeath) doth make
 One time or other, for's commissions sake,
 Which charter's granted him, none can deny,
 It is appointed all men, once to dye,
 This *Budle* as I heard (with divers others)
 Was brought unto the grave by friends and brothers,
 As they were busy, him therein r'infold
 (As one that's dizzy) cry'd out: oh I'm cold.

The third was called *druncken Will the paver*
 (To say the truth) he was a druncken shaver,
 Who had been dead (men thought) sufficient time
 No prejudice at all to bury him, (hurld
 When corp's were at grave's mouth, in had been
 Had not (*Will*) cry'd : what ! no drink in this world ?
 The people ran , as if they'd been stark mad
 For fear o'th' devil (like dead *Will* now clad.)
 But some more bold, him out of grave-clothes freed
 Perceiv'd at last , 'twas drunken *Will* indeed,
 Who had the habit still, tho must refrain
 To act, rather then roast would drink again,
 And after this some years from *Will* I heard
 All this confest (in Paving one court yard)
 In *Barnestable* , (if I rightly fix)
 The year was 16 hundred fifty six
 (Now seventy seven) by all which it appear's
 From this relation one and twenty year's,
 But where his soul had been in all the trance,
 I must profess my total ignorance,
 Where 'ere it was, it's clear, it came again
 For ought I saw , both sottish and prophane :
 By which it's plain (I speak it by permission)
 The body's death : changes no souls condition;
 But as it was before, so it must lye
 In perfect peace, or restless misery ,
 But there are records, of a better nature ,
 That may confirm more fully in this matter
 Whence I conclude ; where ere the bodies lie
 Souls are immortal, and do never die,
 But do and shall , while bodie's dead and after
 Enjoy or suffer as it liv'd partaker,
 If this be so as I believe it is.
 What to the body many pleasures miss.
 If soul be coelestin , it hath more scope
 A thousand times, when freed from the cope,
 And narrow pound wherein it's here confin'd
 In most disturbance to its pure mind,

But

But her's a field, that might a Volume fill,
 If we can yield, how bodies curb the will,
 And specially in any thing that's good
 By sensuall appetite, in drink and food,
 Or vain delights, which do the soul eclipse
 By worldly profits, merchandize or ships,
 With sorrows, fears, pains, torments and what not?
 Transports the soul, it doth, it cares not what.
 In such an hurry till the storm be over
 (And to a calm it doth it self recover)
 All this remov'd on right hand and on left
 When soul from bodie's baits, and fear's bereft
 Who can suppose how high the soul may climb,
 When so at libertie free and sublime?
 I pray you tell me, if you write a letter,
 Do you not find you can indite it better,
 When you'r compos'd and settled in your mind,
 From cumbers free, and no distraction find?
 Than when you rage, and in your passion chase
 Must answer *Dick* and *Tom*, (it may be *Ralph*),
 You never knew a student who would dare
 To chuse a place i'th' market or i'th' fare,
 To make his study, but the silentst place
 That can be got or found in any cate.
 The more a man doth exercise his soul,
 He will avoid all cumbers that may rowl
 And tumble up and down with jogs and nois,
 VVhich might divert him by such lets or toys,
 VVho ever knew to pray or meditate,
 But shunn'd distraction at the highest rate?
 The more the soul is in the bodie out,
 VVhat think you? then the man is most devout,
 His pleasure greatest, his delight unmixt,
 VVhat would he give always to be so fixt?
 VVhich now and then, tho he here get a tast,
 He cannot drink his fill, 'tis soon layd wast,
 Jumbled again by bodily concern,
 That makes him sigh and say: this is not hea'vn.

Was't not for this, I think he would scarce know,
Whether this state was perfect heav'n or no.
Yet (judging so at last) he would not fear
To wish or build his tabernacle here.
This clips his wings, oh this abates his love,
This cuts his locks he cannot dwell above.
While in these shackles oh this makes him groan,
To be uncloth'd, and then be cloth'd upon.
But what a piece of doctrine now is this,
That tho uncloth'd he shall his darling miss?
Or as some say, discomfited by fears,
He still must wait't may be some thousands years.
I'm sure their comforts more, who antedate
Their hopes to th' period of this brittle state.
But yet that's short. for none can it conceive,
Why should I then my comfort thus bereave,
The sum of what I would be at is this,
The seat of this our war, the Minorities
Doth mostly, if not altogether, reach,
But doth not in the lowest sort impeach
Those flitted from the land of Minorities,
(E're body out of prison shall arise)
And then souls are intirely coelestine,
Or otherwise directly serpentine.
There is no war but in Minorities quarters,
No perfect peace but in coelestian harbors,
No condemnation but to serpians.
Tho Minorities become coelestians,
If ever) 'tis e're they in prison came,
Or else they never shall obtain that name.
If Minorities be chang'd to serpentine,
It is before this prison them confine.
We fight not with the Minorities, (as such)
But that amongst them there is very much
Of intermixed serpian contagion,
Gainst which we fight to make a through purgation,
To separate between the two known seeds,
Which 'twixt the woman and the serpent breeds,

Inprison state : these two are quite divided
 Which leavs no room by war to be decided :
 The body caelestine remains in blifs
 By vertue of that fre'd soul of his
 The Body serpiant ; remayns in curse
 By vertue of his soul (at present worse)
 There is no fighting , with caelestiall
 Because theres nothing left to fight withall ;
 For all the enmitie , is throughly heald
 All former quarels now by grace repeald.
 Nor now no fighting with the serpentine
 Because theres nothing mixt that is divine
 Tho that remain in perfect enmitie
 T'is left for judgement not for fight to'trye:
 Now as caelestian souls have far more blifs
 Then e're they had amongst the Minories
 Even so it fares , by contrary proportion
 VVith serpiant souls : from Minories remotion
 For as the body now can no way vex
 Caelestian souls : so what can most perplex
 The serpiant soul has now it's full comission
 Because ther's nothing now , in his condition
 That can have any mixture of content
 From what the body , formerly him lent:
 His quaffing fits , and jolly company
 Could once his dumps , and torments oft put by.
 No pastimes there , whores , wine , or delicates.
 That stupefies the guts , or brain intoxicates:
 I read one Rich , imprisoned some what later
 For scorching thirst , cryd out : one drop of water
 But could not get it : for its price in bloud,
 And if he had , would nere have done him good.
 VVhich story is Authentick : doth imply
 A farther secret , hidden mystery.
 By looking round about , I can not see
 But it compriseth two (at least) of three
 The first I can by no means close withall
 Who fancy bodies dead , in torments fall

When first in prison cast : because his tongue
 Tormented was those raging flames among.
 But with the second , I do much agree
 Who judge the soul hath such a sympathy
 With all the good and ill that bodies feell
 That it can personate each member well
 In all it's best (if good) or worst if evill
 By help angelicall : or slight o'th devill.
 For there's as much said full (upon the matter)
 Of lazarus his finger dip't in water
 Which strains are Metaphorical , and bend
 That they may to our weakneis condescend.
 But in the third and last consideration
 The Rich mans body's taken in that station
 Where in it shall , at goal delivery
 Be joind with soul , in all it's misery :
 Then may it well admit all in the letter
 Both what is worse , as also what is better ,
 According to the state the soul is in ,
 Whether cælestiall , or serpentine.
 The third main head , I did before propound
 To shew the state of war , as well as ground.
 Which seem's to me so clear by what is said
 That it was needless , farther there to wade.
 Yet second thoughts , have made some alteration
 Chiefly for pressing home the application
 Which is the onely end I should aim at
 From first to last t'examin well our state.
 The gen'ral summons , ye have heard before
 The cause and seat , and state of war read'ore
 I now descend as closely as I can
 To touch the quick : and say , thou art the man ,
 Which every conscience , better can descry
 (If not deceitfull to it self) than I.
 Can tell what answer , each shall give toth' Prince
 When he (whose work it is) shall them convince.
 My self I may not from this charge exempt
 Least I be judged , for the like contempt,

Me thinks I hear, this trumpet loud and shrill
 Sounding a call, to Minorites that dwell
 Within the compass of the Minories
 Tarar, tarar, awake stand up, arise
 Yee Minorites of high and low degree
 Now answer to your names, when you shall see,
 You are in speciall calld, by such clear signs
 As all your secret cavil's undermines.
 It is no trifling, by devised tricks
 To shun the charge, or kick against the Pricks,
 For know, there is a generall inquest
 To search for serpian seed in every breast.
 I testifie to every mothers child,
 You are polluted much grossly defil'd
 In every Minorite there is a flaw
 By known rebellion to a right'ous law.
 If you have search't your selvs, by good direction
 If not, now seek you'll find unknown defection,
 And that you may, from all pretences fall
 I will appeal to your originall.
 If you review, what here to fore was said
 You'll find, at first, you were uprightly made
 Had all things given for your chiefest good
 With all supplies, for safety and for food.
 Nothing your Prince with-held, except one tree
 Which he preserved for his royaltie
 To be untouch't, of which you might not eat
 (That set aside) you had sufficient meat:
 He told your father, if he did but tast
 He must expect in prison to be cast
 With all his children for such gross offence
 Which he and you have practic'd ever since.
 That tree ripes out (in short) a double band
 To which you Minorites for ever stand
 In obligation, to obey commands
 And to eschew, all what forbidden stands
 Now what you'll answer (without vain pretence
 Examin well! what saith your conscience.

The first reply, that to this charge was made
 Was utterly, the conscience, to evade
 For when your parents vent' red first to eat
 They were perswaded, all was but a cheat.
 That conscience, was a false decietful test
 By instigation of serpentine beast,
 Who wholly laid the fault upon your Prince
 Who had seduced you, and to evince,
 That calumny, against your sov'raign Lord,
 He sought to falsifie his faithful word;
 And you all know, what follow'd there upon
 And why the curse upon you's justly thrown,
 And now through long, and sad experience
 Who dare oppose, the test of conscience?
 And how you him, and conscience have obeyd
 From that time forth, is now the question made,
 Altho by what each soul finds in it's breast
 It can not wholly cast off conscience test
 Without some smart, reluctancie, and fear
 Because it know's, it's sentence will lie there.
 Yet by the craft of serpents subiltie
 Which first prevaild against our Ancestry
 The same design, by steps is driven on
 Which at the first, by th' serpent was begun,
 And when one snare is broken, frames a new
 Or paints the old one in a fairer hew.
 In general, we say we are offenders
 There's hardly any left of such pretenders
 To such a perfect, legall righteousness
 VWho say, they never failed more or less.
 In any circumstance thought word, or deed
 And stand upon't from all guilt to be freed.
 Yet theres such mincing, daubing and restriction
 That frequently, confession's but a fiction,
 It's made an artifice, to sin again,
 VWithout remorse to make't a trade for gain,
 To oft the Minorites do entertain
 A great deal of this course and foulest strain

The serpent in that Minorite we fight,
 And to the bar of conscience him indite.
 And if he willfully will stop his ear,
 And by all farther warnings will not hear
 That loud Alarm, which his conscience sounds
 Upon that step he certainly confounds,
 And lifts himself a perfect serpentine,
 } And so incurs that wrath that is divine,
 } Which will not longer strive him to refine,
 But seals him up for Judgement and confusion :
 Who would not part with such a false delusion ?
 Some others go a little higher step,
 Who will confess some faults, and will not keep,
 That full carrear of guilt they had before,
 But many of their gross misdeeds give o're,
 But will not part withall in any case,
 How ever some to others must give place :
 And chiefly that to which they'r most inclin'd,
 From that reserve they will not change their mind.
 Our war doth press these partiall sort of men,
 To leave reservs, and totally contemn
 Each relique of this inbred serpents seed,
 In heart and inward man aswell as deed,
 Or els for ever they shall be shut out,
 From what the Princes Son has brought about.
 } For their advantage and release from prison.
 } But if they still refuse the Judge is risen,
 } In wrath and fury to his last decision.
 But if they'l yield not leave behind an hoof,
 They shall of grace have full and pregnant proof.
 And then shall hear the terms of lasting peace,
 Which shall be shrowred on them and increase.
 If all this will not do there's no pretence
 Shall mitigate their final recompence.
 Another sort after some long debate
 Is overcome to lay by all their hate,
 Acknowledge guilt, and fain would not begin
 To turn their course, but are so compass in,

And

And round about with fears and many dangers,
 Almost conclude, they'r quite cast off as strangers.
 Shall never reach the pitch of cœlestine,
 But sink and fall amongst the serpentine.
 They know not what to do, which way to take,
 Yet gladly would the serpent quite forsake.
 To such as these (if all this be not feign'd)
 We are impowr'd to treat, but e're that's gain'd
 We must be carefull, leat by false disguise
 We let a traitor in, that cheats and lies.
 Indeed if this appeal was made to man,
 Too subtle it might be, (do what we can)
 But if thou think to cover what's within,
 And carry smoothly like a cœlestine,
 That not the strictest of that holy sect
 Shall go beyond thy outwards to detect,
 And yet have naught but rottenness in heart:
 Against this sort we point our sharpest dart,
 Here's double cannons greatest ordnance planted,
 Here's guard on guard, no treatie here is graunted,
 This double faced traitor is the but,
 'Gainst which our Prince with highest rage doth
 Yet in this vizor are inclos'd so many, (shoot.
 Cunning evasions that there are not any,
 Altho sincerest faithfull cœlestines
 Can well find out the compass or confines
 Of those deep stratagems, which here are wrought,
 In those deep mines and shops of serpiant-toft.
 But this we know, when ever we let fly,
 And hit the mark, there is a test on high.
 Another (thousand-like) in conscience,
 That kils or cures, whereof onely our Prince,
 And his belov'd onely begotten Son,
 Can give an estimate of what is don.
 And will (at farthest) at the great assize
 (To shame or joy) shew what is truth, what lies.
 There are too many, onely seem repent,
 And by their outward shew do much relent,

That they offended have their gracious Prince,
 And think their carriage doth no less evince,
 And therefore hope the kindness of his Son
 To them belongs, of all that he has don.
 Yet too too plainly make it to appear,
 They neither love the Son, the Father fear.
 What e're they say, their actions are so stout,
 By words and deeds rebellion breaks out.
 Have you not heard much of a certain father
 Into his vine-yard sent his son to gather
 The fruits thereof: the son strait way reply'd,
 Sir I will go, but in his works deny'd?
 Another sort will wave such outward acts,
 As can their conversation justly tax,
 But hide their hate and mischief all within,
 To save their intrest make a cloke for sin,
 Who by their words and deeds do naught but flatter,
 Yet cleanse the outside of the cup or platter,
 But inwardly their filth and noisom favor
 Are quite unlike their outward feign'd behavior,
 Tho none can witness how they stand affected,
 Yet by their consciences they are detected,
 (VVithout repentance) fall into the lake,
 VVhereof all feigned hypocrites partake.
 It's not to say how far this sort will go,
 To what an height of semblance they may grow.
 There's none I shall bluster more against offenders,
 Than those self guilty, self contemn'd pretenders,
 VVith strictest sort of zealots they'l keep peace,
 Observe their times, come to their meeting place,
 And sometimes suffer for some vain applause,
 And who but they to vindicate the cause,
 That's truly good? and all that can be said
 T'appear i'th' front they will not be afraid.
 And such as these you seldom see appear,
 To come behind in flank, or bring up reer.
 To be a captain, gen'ral, some file leader
 Of some strange notions, the onely spreader

To be in print, or loudest disputant,
 Promote a sect, and bitterly to taunt
 Against dissentors, who can not comply
 'gainst these they'l fight, with those they'll live and die
 You'l seldom see them patient, when they'r cross,
 But often boast of what they've done and lost,
 For standing to the Prince and love to's Son
 And no hard labor for their duty shun,
 And *Jehu* like ride hard and dare appeal
 To th' most upright to come behold their zeal.
 But when they get this honour, win this prize,
 VVhere shall they leave it, at the great assize?
 But all this while far let it be from me
 To plead against, what in integritie
 In highest zeal is done with humble heart,
 VVho with the sufferers for truth take part,
 And this I know that many such are blam'd
 VVith pure revenge, that cowards be not sham'd;
 Nor would I have a zealot that in truth
 Promotes a cause, and to his utmost shew' th
 His zeal and love shrink back, tho men indite
 Him for a seeming painted hypocrite,
 Because his Prince however men despise
 VVill clear his honour at the great assize.
 VVe fight not to dishearten but maintain
 The highest acts to serve our sovereign;
 But onely press it with a single heart,
 VVhich sets a luster on the outward part,
 And makes it acceptable: for he knows
 Thereby the difference 'twixt his friends and foes.
 And they shall know it to their weal or wo
 That act in truth, or do with falshood go.
 Return we now to each of these sad souls,
 VVho for their guilt in grief and sorrow rowls,
 For what they've don, feel what they cannot do,
 VVithout distraction and confusion too,
 Sincerely love, and in their measure serve (swerve.
 The Prince and Son, and from them would not

But are afraid they never shall hold out,
 They find so many lets within, without,
 Of all our warfare and our greatest pains,
 Such souls as these appear our greatest gains,
 Brought to this pass, we have some other charms
 Them to invite into our *Princes-Arms*,
 That stand wide open freely to embrace
 Such penitents, what ever be their case.
 Oh now's th'accepted time, now we propound
 To all such smarting souls the joyfull sound,
 And special favor, that to these shall grow
 Which from the common graunt to them shall flow.
 And here we publish in our Princes name
 On this account, the tenure of the same,
 When Minorites had disobeyd
 Incurd the curse, convict dismaid
 Renounced homage to their Prince,
 And have been Out-law'd ever since
 Condemnd to prison by and by
 In justice nothing could reply,
 The Princes Son doth interpose,
 And with his right'ous Father close
 Confirmed all that he had done
 As to the Law, he stood upon,
 By which theres none may plead exemption,
 Yet by a Prince, he work's redemption
 Fulfills the law, endur's the pain
 That Minorites may once again
 Have other terms to treat upon,
 By satisfaction of the Son.
 The Articles were thus agreed
 That all the pris'ners should be freed;
 Upon a time the Father set,
 But not reveal'd, to any yet,
 To many he would respight give,
 And spare a while by his reprieve,
 And in that respight give them means
 For present good, and future gains,

And

 You
 To
 You
 On

And if those means be used well
 Not willingly 'gainst Prince rebell,
 But him obey, receive his son,
 With thankfull hearts, for what he'd done
 Renounce the serpent and his seed
 Without delay, with utmost speed,
 They shall be blessed, while they'r here,
 And at the great assize appear,
 With comfort and assurance
 They shall in happiness advance,
 Receive a kingdome which shall last,
 When that assault is gone and past,
 But if this grant they do reject,
 And to the serpent give respect,
 Renounce the Father and his Son,
 We must pronounce they'r quite undone
 Ere they shall be in prison cast
 Shall wrath and righteous vengeance last,
 Brimfull with horror and with hate,
 Uprising early, lie down late,
 And eat the bread of carefulness,
 Or (Sodom like) of idleness:
 To'th' heighth lift up, that *Pharaoh* like,
 The keenest darts through heart may strike
 Presumption turn'd into despair
 A curse intaild upon the heir,
 So thrown in prison with despites
 To fire unquencht, and worm that bites
 Tho from that prison they shall come,
 'Tis to recover sadder doom,
 Then all whats present or whats past,
 But none can say how long 't shall last,
 Unless poor mortals could agree,
 A limit for eternitie.

You see the tenure of this double state
 To weal and woe, life, death, to love and hate,
 You see the causes, motiys and condicions
 On either side with all their intermissions,

Stay but a while, and you shall see each stand
 Before the judge on left or right hand,
 One sort he'l cast away, the other keep
 The goats for ever parted from the sheep,
 There loud and endless cursings, shrieks and cries
 Here Hallelujahs, through eternities,
 If this be so (and so it is at least)
 Oh wheres that man that differs from a beast,
 Where is that Phenix? oh how few there are
 Prepar'd to meet their Princes son i'th' aire.

These are our trumpets, these our drums,
 That sounds and beats, the bride-grome comes
 A wake, trim lamps, prepare your oil
 Knock quickly, cry: prevent your foil,
 Time posts away, 'ere ye can think,
 Why should we sleep another winck?
 And now me thinks I see the end,
 For which we thus far prove and fend,
 The war is past, the field is won,
 Victorious Gen'ral (Princes son)
 Now takes his throne, and Summons all
 To stand before his tribunall,
 Commands to open prison doors
 For now he'l fully pay all scores,
 And make the ballance stated right
 Debit and Credit to a mite,
 And all that have embraced him
 Shall first be call'd, their Jailor grim
 Shall be discharg'd them to detain,
 And never more disturb again.
 Their prison doors are open set,
 And their redemption now compleat,
 The Judge will give them a white stone,
 And his new name ingrav'd thereon,
 Their prisons garments take away,
 And cloth them in a white aray,
 Admit them freely into grace,
 And smile on them with pleasant face,

And openly them justifie
From all that charge and calumnie
That serpentines had on them cast.
All their dishonour's over past,
Now he'l pronounce them clear from guilt
By precious bloud, that he had spilt,
And also own what they had done
(Though many frailties clear'd thereon)
And what they did unto his friends,
As to himself takes them commends,
I was in prison he will say,
You have not turn'd your face away,
You owned me in all my chains,
And now I free you from your pains,
When I was nak't you have me clad,
In great distress yee made me glad;
When hungry, thirsty, meat and drinke
Ye brought me (tho at dangers brinck)
Those humble souls have so much sence
That they could him not recompence
With wonderment, cry out: Oh Lord!
VVhen ever could we thee afford
Such things as thou ascrib'st to us?
Then he will clear it: It was thus,
Because my brethern and my friends
You have reliev'd to all those ends,
And comfort and refreshing gave
'Twas unto me, and you shall have
The recompence on every part,
Because I saw your loving heart,
Come blessed souls, under my guard
A kingdome rich for you prepar'd
Your night is gone, your day is come,
I am your husband, your bridegrome;
I will with you, you shall with me
For ever more keep company.
Such Salutation! such a kiss!
O! what is love, if't be no this?

But

But do not ask me what is yet behind
 (When come thus far) far into human mind,
 It never entred, ear heard, tongue e're spake
 Eye ever saw, what after they partake,
 That it is best beyond what any hear
 Yet ever had conceiv'd, or could appear,
 We have some records, but to say what 'tis
 An Angel is too weak, time doth not this
 Lest than eternitie shall surely miss
 To give solution unto such a doubt,
 And not before eternitie's quite out,
 When you can say, eternitie shall end,
 An answer to this quest you may pretend.
 What! not untill eternity expire?
 Why then dispute no more, lye down, admire!
 To close up all, this blest shall last for ever
 Have interruption or abatement never;
 But oh! the Tragedy o'th' after scene!
 The second part is not to the same tune.
 For heaven and earth, east west are not so far
 In seperation, or so greatly jar
 As these two states, and what is said o'th' first
 Doth shew by contraries how th'other's curst,
 All that was said upon the others blis
 Show's whats this curse by plain Antithesis,
 And therefore if you Judge that's not enough,
 But still will urge to ask a farther proof,
 We must go retrograde in our Parable,
 By terms reciprocall (as we are able)
 VWhere there is something can be said of both
 By affirmation and negation, doth
 As truly fix on one, as th'other state
 Most comfortable or most desperate:
 But either distance diametricall
 That never met together never shall
 Like difference have they in respective doles
 To each asth' Artick, and Antartick Poles.

Nadir and Zenith can as well embrace
 Antipodes at once as well converse,
 And meet together in one common point
 As think to make these different states conjoint ;
 They'r both invisible to human eye
 Beyond the reach of our capacitie;
 Both last for ever, never shall have end,
 And both to'th' Princes glory shall extend :
 Thus far we do confesse, they do agree,
 But now their nature's wholly contrary
 To one another : we can say no more,
 Grace and severitie, mutually adore,
 Look how one sings, the other mourns and weeps,
 One in full light, the other never peeps ;
 One had his sorrow, 'ere he came to this,
 The other mirth, till thrown in this abyss :
 But now the scene is chang'd, the tables turn'd,
 He's comforted that heretofore has mourn'd,
 And he now weeps, that heretofore did laugh,
 And scotch't for thirst who formerly did quaff,
 But goe, yee cursed, is his last salute,
 That makes the doom, compleat and absolute
 Now whether to this parable doth tend ?
 And for what cause these umbrages are penn'd ?
 I shall not here insert, but you refer
 Unto the former part prefixed here,
 That one the other somewhat may explain,
 That unto this, and this to that again
 May be compar'd, as steel is with the flint,
 May strike a spark, and give some little hint
 Of that great day, and from that spark a flame,
 That may prepare us how to meet the same.
 With kindled souls we dayly may aspire
 To what is worth our while by looking higher
 Than the weak embers of our common fire,
 To that great love take up there and admire.
 Till then we lose ourselves, we never find
 What thoroughly fills our souls, contents our mind.

There

There is the proper center, the compleator
 Shew'd by creator to a mortal creature.
 Here lies the difference 'twixt rich and poor:
 By this is known who's sound and who are sore.
 The good and bad here onely disagree,
 By this we know what's bondage, who are free.
 By love and hate at last it is contest,
 It best appears who's curst, who are blest.

F I N I S.



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